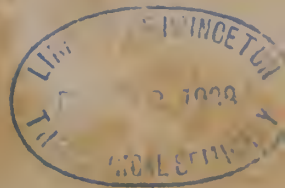


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PUBLISHED UNDER THE DIRECTION OF THE

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AND EDITED BY THE

REV. JOHN LILLIE,

Pastor of the Reformed Protestant Dutch Church in Stanton St., and Secretary for Domestic Correspondence.

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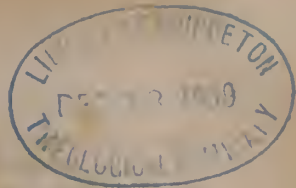
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Matt. xvii. 11, 12.

No. XV.

THE passage we are next to consider is Matt. xvii. 11, 12. It follows the account of our Lord's transfiguration. "Elias truly shall first come and restore (*ἀποκαταστήσει*) all things." In these words, our Lord plainly alluded to Mal. iv. 5; and the reader will remember they were referred to in the last essay, as expository of the meaning of that prophecy. "But I say unto you, that Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of Man suffer of them." The Evangelist adds: They understood him to speak of John the Baptist.

To enter into the meaning of this passage, we must consider the question of the disciples to which it is an answer, and the occurrence which gave occasion to the question. Peter, James and John, had just before witnessed the transfiguration of the Lord. They had seen Moses and Elias attending upon him, in glorified forms, as his inferiours. They had heard the mysterious voice of the Father out of the cloud, attesting the divine sonship of their Master; and if any doubt had remained in their minds until then, whether he was indeed the Messiah, it must have been removed by the scene of surpassing glory they had just witnessed. At the moment, they may have supposed Elijah had at length come to

herald the accession of Messiah to his throne; but the supposition, if it existed, was immediately disproved by the disappearance of both Moses and Elias. The Lord, too, as suddenly and perhaps unexpectedly to the disciples, had laid aside his glorious form, and appeared as he did before. The transaction, taken altogether, seemed inexplicable, at least upon the doctrine of the Scribes, and probably to their own apprehension. It argued some mistake—some misapprehension of the scriptures;—but in what did it consist? In order to get the matter cleared up, they directly question the Lord upon the apparent incongruity—(for such is apparently the allusion of the particle *οὕτως*, *then*)—between the doctrine of the Scribes and the facts they had witnessed. "Why then?—why is it, then, that the Scribes say, Elias must come before Messiah? Thou art Messiah. We have not only the testimony of John, the evidence of thy wonderful works, and the revelation of the Father, (Matt. xvi. 17,) but the audible attestation of the Father's voice, the surpassing glory of thy person, and the actual appearance, not only of Elijah, but of Moses, at thy call. Yet Elijah did not come before thee; and when at length he appeared, his detention was but momentary. Already he has disappeared, and thou art alone with us, as before." Our Lord did not, in reply to this question of the disciples, give them a full and explicit declaration of the mystery of his two-fold advent. We have seen they were incapable, at that time, of compre-

hending even the mystery of his death and resurrection; (Matt. xvi. 21, 22; xvii. 22, 23; Luke xviii. 31, 34; xxiv. 21; John xx. 9; Acts i. 6;) but what he did say is explicable only on the ground of that fact, and so they must have understood it afterwards. (John xiv. 26; xvi. 12, 13.) We therefore may be allowed to interpret his answer in the light of this now explained mystery; and thus understood, it amounts to this: "The Scribes, in this saying of theirs, are not mistaken, as you suppose. They have for their warrant the express words of the prophet Malachi, (iv. 5,) 'Elias truly shall come before Messiah, and when he comes, he will restore all things'—a work which has not yet been accomplished; (Acts iii. 21.) Yet you must not infer from that fact, as the Scribes do, that I am not Messiah. You have just now had not only ocular evidence of my glory, but Elijah has appeared, and, by his appearing, borne witness to me; and you have had also the attestation of the Father's voice. Nor must you suppose Messiah was to come without a Messenger sent before him, to prepare his way, as the scriptures declare. There is a mystery here, which you are not now able to understand—the mystery of two advents of Messiah; the first, to suffer and die; the second, to reign. This you will understand hereafter. (John xiii. 7.) Suffice it to say, at present, that Elias is come already, and they knew him not, but have done unto him whatsoever they listed."

The parallel passage in Mark, (ix. 11-13,) is more explicit in some respects, and to that we will now turn. Literally rendered, it is thus: "Elias coming first, indeed, restoreth all things, and—as it is written of the Son of Man—that he may suffer many things and be set at nought. But I say unto you, even Elias is come, and they have done unto him whatsoever they listed, as it hath been written of him." This rendering requires a correction of the received Greek text, so as to read *καθως* for *πρωτος*, in the

12th verse, which is the reading of some MSS.\* The scope of the passage and the integrity of construction require this correction, and it has been adopted in many translations.† Let us now attend to particulars:—

In this private conversation of our Lord with the three disciples, he affirmed (1) that Elias was still to come; and (2) that Elias had already come; and the question is as to his meaning. Did he mean (1) that Elijah, the prophet of Tishbe, had already come in *very person*, and was yet to come again in the same way? Or (2) did he mean to designate John the Baptist by the name Elias, and to affirm that John was still to come again? Or (3) did he mean, that the mission of John was the complete fulfilment of all the prophecies touching the forerunner of Messiah, and that neither John, nor Elias, nor any other messenger, would herald his second advent? Or (4) did he mean, that John the Baptist, though personally different from Elias, had come in his spirit and power, to do whatever Elias himself could have done, under the economy of law; but that Elias himself, or some other messenger in his name, would come at some future time, not in his own spirit and power, but in the spirit and power of God the Lord, (as the name imports,) to accomplish, by God's grace, what neither John nor Elias could do under the economy of law?

The first of these questions is resolved by the Evangelist. The disciples did not understand the Lord as speaking of *Elias in person*, when he told them that Elias

\* See Mill, Griesbach, Nacbe, Bowyer's Conjectures on N. T., Gilbert Wakefield's Version and Note, The Vulgate and Syriac Versions, Piscator, Jansenius' Harmony, Adam Clarke's Note, Simon's Version of N. T.

† See Beausobre and L'Enfant, Dr. Leander, Van Ess, Beza, Genevese Version, Della Lega and Ravizza; although these translators do not all give the same sense to the entire passage.

had come, but of John the Baptist; (Matt. xvii. 13.) Assuming, as we may, that they did not misunderstand him in this particular, it follows, that our Lord did not use the name *Elias* as the proper and peculiar name of the prophet of Tishbe, but in a sense common to him, and to John the Baptist—that is, as a sort of appellative, derived from the similarity of their persons and official relations. Bossuet, in his preface to the Apocalypse, supposes that the prophecy in Malachi iv. 5 has a double sense, and that it is equally applicable to John and Elias. I prefer, however, the explanation I have given, for reasons which will fully appear hereafter; and, thus understood, there is no conflict between these words of our Lord and what John said of himself, (John i. 21,) although there would be, as it strikes me, upon Bossuet's theory of a double sense.

As to the other branch of this first question, it may be observed, there is no evidence in the context, that the disciples understood him, when speaking of *Elias still to come*, as intending any other than Elias in person. The occasion did not call for an explanation on this point, and had it been given, the disciples could not have apprehended it without clearer views than they then had of the mystery of redemption; and (we will assume for the present) it *may be*, for aught that is said in this place, that the harbinger of the second coming will not be Elijah the Tishbite. Mede, who held to the opinion, (which he said the Church had held, so far as he knew, from her infancy,) that the second coming of Messiah would be preceded by a harbinger, as the first was, thought it *more probable* that harbinger would be John the Baptist, than Elijah the Tishbite.\* But why *more probable* he does not explain, nor can I perceive, unless the scriptures are uncertain on this point, and one interpretation is more probable than the other. It is not necessary, however, to consider this matter at present.

\* See Works in fol., p. 99.

But again. According to Mark, our Lord asserts that the Elias who had already come, came *in order to suffer and be set at nought*; and, furthermore, that this *had been written of him*: whereas the Elias who was still to come, he declared, would restore all things. It seems probable, from the manner in which the question of the disciples and our Lord's answer to it are stated by the Evangelists, that the *certain success* of Elijah's mission was a part of the doctrine of the Scribes. We cannot well see how it could be otherwise, unless we suppose the Scribes believed their nation would reject Messiah. Assuming that such was their doctrine, our Lord's answer seems designed to confirm it. However this may be, the contrast stated between the *Elias already come*, and the *Elias still to come*—the one being represented as a suffering and rejected, and consequently an unsuccessful messenger; and the other as the successful restorer of a fallen state—shows conclusively, that our Lord spoke of *different times*; and tends, at least, to show, that different persons were intended. The criticism of Jahn, (on Mal. iv. 5,) referred to in the last essay, is inapplicable to this passage, as the reader will perceive, on a moment's reflection: so that nothing would be gained by Jahn, in support of the theory he adopts, even if his criticism were consistent with the text of the prophet.

Thus much in answer to the first three of the questions before stated; and it is submitted to the reader that what has been said, affords a sufficient ground to answer affirmatively the fourth of those questions. But the reader may inquire, Where is it predicted that John, or the Elias of the first coming, should be rejected, and suffer many things, and be set at nought? This is considered by commentators a point of great difficulty. Yet if no prediction to this effect can be cited, we have our Lord's word for it, and that is enough. To avoid the difficulty, some transpose the words "as it



is written of him," in the end of the 13th verse, (Mark ix.,) so as to read them in connection with the words, "Elias is indeed come," in the beginning of the same verse. Thus, "Elias is indeed come, as it is written of him, and they have done unto him whatsoever they listed." This is Dr. Whithy's method of getting over the difficulty. Dr. Scott, also, is satisfied with this solution. But who can prove, that the actual collocation of the words was not intended to fix the sense differently? The transposition is made without the authority of a single MS. or ancient version—it is a mere critical conjecture, and therefore inadmissible. Euthymius, in his commentaries, says, that Isaiah predicted the passion of John; but he does not cite the place. In the margin, the 49th chapter is referred to; but Janseuius found nothing in that chapter which he could so interpret.\* Others have surmised the prediction was contained in some sacred book now lost; but this also is mere conjecture, without evidence or probability. The true solution I submit is this: Our Lord does not refer to any one prophecy in particular, but to the sense of all the prophecies which related to his own rejection and sufferings, as the foundation of an economy of grace, which was obscurely hinted at—perhaps we may say predicted—by the name *John*, as well as by the name *Jesus*. We have seen that even the mission of John, considered as distinct from the mission of Elijah, was not clearly foretold. And the reason for obscurity upon this point has already been adverted to. It follows, therefore, that if the mission of John was not clearly and distinctly foretold, the issue of his mission also would be left in equal obscurity. The truth is, the ministry of John and that of the Lord Jesus were inseparably connected, so far as they had respect to the Jewish nation at that time. Both these persons were exclusively ministers of the

circumcision. With the ministry of John the dispensation of the kingdom which was opened—with the personal ministry of the Lord Jesus that dispensation was closed, and the kingdom withdrawn. (Matt. xxi. 43.) It was impossible, in the nature of things, as well as entirely inconsistent with the divine purpose, that John should be received in the spirit of his mission, and the Lord Jesus be rejected; or that the Lord Jesus should be received with the obedience of faith, and John rejected. By a divine necessity, both must be received, or both rejected. The ministries of both constituted but one great moral trial of the nation. John's ministry was designed to make way and prepare for the ministry of the Lord Jesus, and the doctrines and miracles of the Lord Jesus were cumulative upon the evidence of John's prophetic gifts. Each bore testimony to the other, and to the same great fact of the near approach of the kingdom. Indeed, John was preserved alive in prison a long time after his ministry actually closed, in order, (as we shall see hereafter,) to prevent, if it were possible, his final rejection by the people. But on this point I cannot now enlarge.

The person and ministry of our blessed Lord, then, being as it were linked together with the person and ministry of his forerunner, in the divine purpose, for one and the same end, so far as they respected that people at that time, in their national capacity, whatsoever was written expressly of the rejection of the Lord Jesus, was *virtually* written of John the Baptist; and hence it is, that our Lord combined and compared in the same breath John's rejection and sufferings with his own; (Matt. xvii. 12;) alledging, as he did, (in Mark ix. 13,) that such was the sense of the prophecies.

If the reader will carefully consider this view of the matter, he will, I am persuaded, see cause to adopt it. But if, on consideration, he cannot, he must fall

\* See Harmony, 512, col. 2.

back on the express assertion of the fact by our Lord himself; and from this he cannot escape, except by a conjectural transposition of the words as they stand recorded; without evidence, and against all the probabilities arising from the text as it stands in all the MSS. and ancient versions.

I shall resume the discussion in the next essay.

AZOR.

## THE REV. MR. SIMEON AND THE CAUSE OF ISRAEL.

(Continued from p. 73.)

"K. C., Aug. 8, 1817.

"*My Beloved Brother*:—... You will be glad to hear that the London Jews' Society, which has rather languished since it came under the exclusive care of the Established Church, is reviving, both shooting its roots downwards, and spreading its branches upward. This day, this very hour, whilst I am writing this, are missionaries (if I may so call them) going on board a packet at Harwich, to proceed through Holland and Prussia to Petersburg, in order to explore the state of the Jews, and spread among them the Hebrew New Testament, (which is finished to the end of the Hebrews, and will be wholly finished in two months,) and to ascertain what opportunities may offer for establishing missions among them. The persons going are Mr. Way, of Stansted Park, now ordained a priest; Mr. Nehemiah Solomon, a Polish Jew, converted to Christianity, and ordained a deacon in the Church of England; and Sultan Kategarry, (a converted Mahometan from near Astracan, sent over hither by the Emperor of Russia, to be educated at his expense,) and Mr. —, who was of St. John's not very long after your time. We all met at Colchester, whence I am just returned this day, and had such another parting yesterday as once took place at Miletus. . . .

"What stay they will make I do not know; but it is probable they will be absent a year, as it is in their contemplation not only to go to Petersburg and Warsaw, but to be at Jerusalem at Easter. The state of the Jews in Russia and Poland is very encouraging. Very many are anxious to have the New Testament in Hebrew: and if the Jews (two millions of whom are in the Russian empire.) can be furnished with that, there is reason to hope that many will find it the power of God to the salvation of their souls. The whole goes at the sole expense of Mr. Way."

"K. C., Camb., Dec. 24, 1817.

"*My Beloved Brother*:—... Now let me tell you a little about myself. My strength, through the goodness of God, has rather increased, and I have, during the months of September and October, taken a very extensive tour of about eight hundred miles, with Mr. Marsh and Mr. Hawtrey, for the Jews' Society. At Norwich the bishop gave us his countenance, and the speech I delivered there, I printed, and it is now circulating throughout the United Kingdom. I have sent a few to you; but I hope you will receive many more from Mr. Hawtrey. It will go to Madras and Bombay, and be extensively circulated in America also. Through the mercy of God it has removed to a great extent the (*too just*) prejudices which had arisen in the public mind against the Society; and we hope the Society will flourish, and be made a blessing to the whole Jewish people. If my life be spared till next June, we shall extend our journey to Edinburgh and Glasgow.

"We have great reason to think that the Hebrew New Testament is doing good among the Jews in Poland and Germany. The fields there seem white, ready to the harvest. The Jews abroad are of a very different cast and complexion from the poor sordid people in England. We are going, *at private expense*, to take a chapel at Amsterdam, and send a



chaplain there. In that city are thirty thousand Jews. In less than a week the thing will be done : and if it succeed so as to promise well, we shall, after two years of trial, bring it before the public. But till the experiment has been fully tried, the public will not be burdened with one shilling expense about it. I have a similar plan for Hamburgh ; only, if I succeed there, it will be without any expense ; there being already the train completely laid, and nothing remaining but to apply the *port feu* to it."

We wish our own friends here to mark what Mr. S. says of the character of the Jews in England. One of the greatest difficulties of the work in the United States is indicated in those few words.

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*"Harwich, May 13, 1818.*

"*My Beloved Brother* :—Here I am on my way to Holland. But I must go to other matters first. . . .

"Mr. Lewis Way is gone to Petersburg, Moscow, (where he was most kindly received by the Emperor of Russia,) and the Crimea ; to search out the state of the Jews, and to spread the Hebrew Testament among them. Mr. C. went with him as far as Moscow, and is returned. There are at Berlin a great number of Jews who put away the Talmuds, and read the scriptures by themselves. and even believe in Christ as the Messiah, though they do not confess him openly. At Amsterdam, too, whither I am going, I understand that there are some of this description. I have got a minister to superintend that chapel ; and for two full months, till he can come, Mr. Marsh and myself are going over to collect the congregation, which has been scattered for seven years, and to set on foot a great variety of plans in reference to the Jews. I hope to do the same at Rotterdam also ; if, as I expect, a third friend follow us. My strength is not great ; but with Mr. Marsh I

shall be able to do all that the occasion calls for.

"We propose to converse with the Jews, and to collect into a body all who may be disposed to obey the call : of course our object will not be to call them to merely nominal Christianity. But for all that you will give us credit ; you know our minds on such subjects as these. . . . I was to have travelled this year into Scotland for the Jews, (my last year's tour you have already heard of ;) but I must defer that, in hopes of accomplishing it, if my life be spared, the next year. . . .

"Your Orphan Asylum—What a blessed work ! I greatly rejoice in it, and bless God that the ladies have begun to exert their influence in India, as they have done in England. In fact, they have done almost all that has been done in the Bible Society, Missionary Society, and Jews' Society. They are God's great instruments for carrying on every benevolent and pious work."

The same thing holds true, to a great extent, to this day, in the experience of the London and British Societies, and of the Free Church of Scotland. Nor has Israel warmer friends anywhere, than are to be found among the ladies of our own churches. But alas, this number is yet so small, as merely to show what might be done, were they more generally enlisted in the work.

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 The following early notices of Dr. Capadose are interesting, when we remember what an eminent follower of the Lamb he has since become.

*"Amsterdam, June 15, 1818.*

"I went with Mr. Atkinson to visit Dr. Capadose, a Jewish physician. He understood English, but conversed in French. He is not a strict Jew. Many of his relations have embraced Christianity ; but he considers them all as having done it

from carnal motives. He is appointed the President of the Jews' school committee under the edict of the king. He says that five of the Rabbis sent a petition, or memorial to the king, desiring to lay down their office; but afterwards apologized, and recalled it.

"He is a Portuguese Jew; and says that the *Spanish and Portuguese Jews are descended from Jews who bore no part in the crucifixion of our Lord, and never approved it.* I think this will give great facilities for their conversion.

"He conceives that much prudence and patience are necessary, if we would do good among them. He reckons the Jews in Amsterdam at 25,000. I paid him a second visit. He says that the Jews in Holland have all posts and honors, nobility not excepted, open to them: and that some high posts are filled by them, and that they are on a footing of equality with others. This he considered as a reason why they did not need my aid; but I told him that this was the very reason that I ought to begin here.

"1st. Because their prejudices would be less.

"2d. Because I might then hold forth Holland as a pattern for other governments and people."

And how much more powerful are both these considerations, when applied to this free land!

"K. C., Camb., Aug. 26, 1818.

"My Dear Friend:— . . . Dr. Capadose is a man of great learning and candour: I am going to write to him on important matters, probably by this post. It will be well worth while to cultivate to a certain degree his acquaintance. Conciliate his regards, and he will prove a host.

"What we want is a door of entrance among the Jews. If the great gates be not open, we must be glad to find a wicket."

"K. C., Jan. 12, 1819.

"My Beloved Brother:— Mr.

Way has returned after an excursion of sixteen months. He had repeated interviews with the Emperor of Russia, who conversed with him as a *Christian* and a *brother*. He went to the Congress at Aix-la-Chapelle, and there presented a memorial to the United sovereigns; and has gained from them a public protocol, applauding his views, and engaging to exert themselves in their respective empires for the temporal and spiritual good of the Jews. The Emperor of Russia ordered Prince Galitzin to give a sketch of what the memorial should embrace. It was to give a three-fold view of the subject: 1. Religious; 2. Political; 3. Administrative; comparing and contrasting the benefits to be conferred on the Jews, with the benefits to be derived to each state from them, when their reform and consequent elevation in society should take place. I possess it all, containing many sheets: and bless God that it was so favorably received. The protocol was signed by Prince Metternich, Capodistrias, Richelieu, Wellington, Castlereagh and two others. Tell me; Is not God in all this?

"Throughout Poland and Germany Mr. Way met with much encouragement amongst the Jews. Mr. Solomon, the Jew-Christian, that is ordained minister in the Church of England, is left in Poland; and we are going to send him a fellow-labourer, (two and two was our Lord's plan;) we are about to send also a Jew-Christian (Friedeuburgh,) whom I hope to get ordained speedily; to another part in Germany, and for him too we have just obtained a most blessed coadjutor and director, Mr. Neitsche, with whose name you are already acquainted, as a man of learning, piety, and zeal. I have also many other plans; but as I know not that they can be realized till I have seen the Bishop of St. David's, I say nothing of them at present. I leave this letter to be completed when I have been at Stansted (Mr. Way's,)

where I go next Monday, to meet the Bishops of St. David's and Gloucester. I hope God will open the heart of the former to enter fully into my views. He has already shown great kindness and done much: but I am not content with drops: I want, if it may please God, a shower. Here then I leave this subject for the present.

"I now go on to tell you some views which I have for the advancement of the Society; and the stirring up of the Christian public. If I live to April, I expect to go all through Scotland, and then to Dublin, where there are many saying, 'Come over and help us.' We must this year not only get for our ordinary expenses, but for our augmented expenses of foreign missions; so I must put my poor weak hand to the plough, and do all I can. But God is with us; and I doubt not of a blessed issue. I shall hope to receive some good aid from your quarter also."

(To be continued.)

### JEWISH EDUCATION.

In an article on this subject in the *Voice of Jacob*, the editor remarks, that

Whilst the mass, during the middle ages, could neither read nor write, the commonest Jew could read his prayers out of his prayer-book, and could handle the pen. It was understood that every Israelite should transcribe with his own hands at least one copy of the law, and the Rabbis attached so much importance to education, that, in their allegorical language, they assign to mothers "the world to come" as a meet reward for bringing their children to school, and ascribe the preservation of the world to the breath of children studying the Word of God.

It must be acknowledged, however, that in this and many other

respects, modern Jews have sadly degenerated from the spirit and example of their forefathers. The very same writer, who makes the above boast, is compelled to add to it this dreadful confession:—

Orthodox congregations, unmindful of the Word of God, declaring, "For not upon bread alone shall man live, but upon everything that goes forth from the mouth of the Lord," have not taken the slightest care for the presentation of the Word of God to their members.

At the same time, he rejoices in the recent grant by the Dukes' Place synagogue, London, of £100 a year to the Jews' Free School, as an earnest of better things.

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### PERSECUTION OF THE JEWS IN THE EAST.

THE last letters from Damascus, in Syria, announce that the Jews in that city had been again persecuted. The following are the particulars:—A Jewish cloth-merchant having been insulted by a Turkish woman, complained to the authorities. The populace immediately became excited and beat the man so violently that his life was endangered. The populace next accused the man of having stolen a Turkish child, and he was arrested. During two days all the Jews who appeared in the streets of Damascus were insulted, and even ill-treated, but the foreign Consuls fortunately interfered, and at their request the Governor caused an inquiry to be instituted, when it appeared that the Jew had not been guilty of any crime. The Governor ordered that he should be set at liberty, and he further sentenced two Turks to the galleys for their life, who had affirmed on their oath that the Jew had stolen a child.—*Journal des Debats*.

For the Jewish Chronicle.

### THE TALMUD.

IT is well known that the orthodox Jew sets a high value on the Talmud, placing it, indeed, above the inspired law. This work, of twelve large volumes, contains the civil and canonical laws of the Jewish people; those rules and institutions by which, in addition to the Old Testament, the whole life of that nation is regulated. It contains, besides these things, a great many legends, received among the Jews as real truths, concerning this world and the world to come, concerning God and angels, &c., &c. It is by no means occupied exclusively with religion, but deals also with philosophy, medicine, history, jurisprudence, and other matters of practical interest. There is much in the Talmud that is good, as well as much that is profane; there is wisdom, as well as wickedness. Every word in it, however, is holy to the Jew, who cleaves to it with his whole heart. The Rabbins thus write, in *hasechta Sopherim*; "To study the scriptures is neither virtue nor vice. It is something of a virtue to study the *Mishna*; but the greatest of all virtues is the study of the *Gemara*.\* The scripture is like water; the *Mishna*, like wine; and the *Gemara*, spiced wine. The words of the scribes are more delightful than those of the prophets."

I propose occasionally to translate portions of this celebrated work for the readers of the Jewish Chronicle.

In *Talmud Chulin* we are told, that the Emperor Trajan once met

Rabbi Joshua, who was addressed by the heathen as follows:

"You teach that your God is everywhere, and boast that he resides in the midst of your nation. I should like to see him."

*Joshua*.—"God's presence is, indeed, everywhere, but he cannot be seen; no mortal eye can behold his glory."

The Emperor scorned, and insisted on seeing his God. "Well," said Joshua, "follow me, and look first at one of God's servants." The Emperor consented; and at midday Joshua took him into the open air, and bade him look at the sun in its meridian splendour. "I cannot see," said Trajan; "the light dazzles me." "Thou art unable," said Joshua, "to endure the light of one of his creatures, and canst thou expect to behold the glory of the Creator? Would not such a sight annihilate thee?" J. N.

### STANDING IN PRAYER.

IT is a mistake growing out of forgetfulness of Jewish and early Christian customs, when some commentators see in the fact that the Pharisee prayed *standing*, an evidence already manifesting itself, of his pride. Even the parable itself contradicts this notion, for the publican, whose prayer was an humble one, stood also. But to pray standing was the manner of the Jews; (1 Kin. viii. 22; 2 Chron. vi. 12; Matt. vi. 5; Mark xi. 25;) though in moments of a more than ordinary humiliation or emotion of heart, they changed this attitude for one of kneeling or prostration. (Dan. vi. 10; 2 Chron. vi. 13; Acts ix. 40; xx. 36; xxi. 5.) The term station (*statio*) passed into the usage of the Christian Church; it was so called, as Ambrose explains it, because

\* *Jewish Chronicle*, Vol. I., pp. 58, &c.



standing the Christian soldier repelled the attacks of his spiritual enemy; and on the Lord's day the faithful stood in prayer, to commemorate their Saviour's resurrection on that day; through which they, who by sin had fallen, were again lifted up and set upon their feet.—*Trench on the Parables.*

## BONAR ON LEVITICUS.

(Continued from page 79.)

Chap. xxv. 1-7.

### The Sabbatic Year.

As soon as they should be settled in the Promised land, this ordinance must be kept. As each *Sabbath-day* was a type of the coming rest to creation after its six thousand years of wo, and as each *year's seventh month* brought round a type of the same in the feast of tabernacles, so each *seventh year* also. There is a yearning in the heart of God towards this happy time. Jesus himself is he who says in the Song, "Till the day break and the shadows flee away, I will get me to the mountain of myrrh and to the hill of frankincense;" (Song iv. 6;) and these repeated types, at every new period of time, days, months and years, intimate the same desire. Oh, how should we long for that day of God—for what Paul calls, in 2 Thess. i. 7, "*rest with us when the Lord Jesus shall be revealed from heaven.*"

They were to keep it "*to the Lord,*" even as the Sabbath-day. He delighted to see in that year a type of creation's rest; and they were to spend that year of comparative leisure in serving him more entirely.

When it is said, "Six years thou shalt sow," there is a precept as well as permission given. Till the seventh year comes we *must* work and toil; the sweat must hang on our brow, the testimony and effect of the Fall. But the seventh year wipes that away. "There shall be

no more curse" was thus suggested to every keeper of the Sabbatic year. No work on that year (ver. 4,) no *reaping* even of what grew of itself; they might pluck the few grapes that grew on "the undressed vine"\* (ver. 5,) and the handfuls found springing up in the corn-fields of themselves; but this they might do just as need required. There was to be none of the toil of harvest or of vintage; "*the Sabbath of the land,*" i. e., as chap. xxiii. 38, *what the Sabbath of the land furnishes and presents, shall be sufficient.*

It was during this year also that every Israelite remitted debts due to him by his brother Israelite; and every Hebrew slave might leave his servitude (Exod. xxi., &c.,) at least if this to him were the seventh year of his bondage. There must be a full picture of rest. For this is the type of what the earth shall be under Christ, the Prince of Peace. Of Him it is said, "His rest shall be glorious;" (Isa. xi. 10;) and of that final rest it is written, "There remaineth a rest for the people of God"—*αἰσθησις* (Heb. iv. 9,) a time combining in itself all that was prefigured by the *seventh day*, and in the *seventh month*, and during the *seventh year*. Walk through Israel's land at such a time, and, lo! every one sits under his vine and under his fig-tree in peace. No sound of the oxen treading out the corn, no shouting from the vineyard; a strange stillness over all the land, while its summer days are as bright as ever, and its people as happy as a nation on earth could be found. Amid this rest—which in a nation of agriculturists would be nearly equivalent to universal cessation from toil—how continually do the godly sing the praises of Jehovah? The whole

\* *נָּתַר* the vine in the undressed state of a Nazarite, whose locks grew unrestrained. As Propertius ii. 15, speaks of the *coma* of the vine (Rosenmüller.) Or, it may be from *נָּתַר* directly, q. d., the vine in the state of consecration to God, which implied that no human hand pruned it. *Patrick* remarks that olive-yards, &c., were all included under these rules; Ex. xxiii. 10.



year round, they use their leisure for God. "His servants serve him." They rest not from this; and so they make this outward rest more truly a type of the heavenly. No sweat upon their brow (as if anticipating those days in Ezek. xliv. 18) from tilling the ground; and yet what with last year's plentiful and superabundant supply (ver. 20,) and what with the supplement yielded by this year's self-produce, each man has sufficiency. "So giveth he his beloved sleep"—and they rest in his love. And the beasts of the field rest; "creation itself" seems to share in this liberty of the sons of God, anticipating its season of deliverance from corruption. (Rom. viii. 21.) The very soil on which their harvests grew was improved by this rest, as if to shadow forth the time when it should no more yield less than it did in Paradise. And besides all this, no man appropriated to himself anything that the land then produced; all was common, to the rich, to the poor, to the Hebrew, to the stranger—a token of mutual love restored. Rest on the ground, among the beasts of the field, in the dwellings of men, with praise and worship unceasingly ascending from harp and psaltery and gracious lips, while every man partook of earth's produce as freely as his neighbour, in token of established good-will, was not all this a scene of true, real peace? Might not Israel say, "Let the heavens rejoice, and let the earth be glad, let the sea roar and the fulness thereof; let the field be joyful and all that is therein; then shall all the trees of the wood rejoice before the Lord." (Ps. xcvi. 11, 12.)

So much did God love these blessed shadows of the rest to come, that Israel's neglect of them is reckoned one of the causes of their being carried away to Babylon. Shall not, then, the neglect of any among us to realize that "rest that remaineth," be also displeasing to the Lord? It is true, their neglect arose rather from present eagerness about the world, than from dislike of the sea-

son of rest; but, from whatever cause, the duty was left undone. And yet, after all, a true longing for the rest would have helped much to free them from worldly attractions, and their contentedness with present scenes showed at least that they were not over fond of the future. Is it not so still? There is little of the pilgrim-spirit in those who never long for "the rest that remaineth." There is too little weariness of sin—little of Brainerd's cry, "*O that my soul were holy as He is holy! O that it were pure as Christ is pure, and perfect as my Father in heaven in perfect! These are the sweetest commands in God's book, comprising all others. And shall I break them! Must I break them! Am I under a necessity of it as long as I live in the world! O my soul! wo, wo is me that I am a sinner.*" There is much groaning under human misery, but there is little groaning under a sense of deep dishonour done to God. There is, too, now and then, a longing to be at rest ourselves; but rarely do you find souls who are groaning in sympathy with all creation. A Jeremiah may be found, weeping, not for himself, but for "the slain of the daughter of his people;" but where shall we find a heart so large as Paul describes, "Not they only, but we ourselves also, who have the first-fruits of the Spirit, even we ourselves groan within ourselves," through excessive longing for a world's deliverance! Oh, to hear earth's hills and valleys ringing with hallelujahs that come from souls reposing with true Sabbatic rest on their God, while all creation listens in Sabbatic peace and serenity! One of our own poets has sung of this expected time, when the praise of Him who giveth rest to the weary, and who then himself enters fully on his glorious rest, shall be the daily employment of nations in every land.

"The time of rest, the promised Sabbath comes!

\* \* \* \* \*  
Rivers of gladness water all the earth,  
And clothe all climes with beauty. The reproach  
Of barrenness is past. The fruitful field

Laughs with abundance; and the land, once lean,  
Or fertile only in its own disgrace,  
Exults to see its thistly curse repealed.  
The various seasons woven into one,  
And that one season an eternal spring,  
The garden feels no blight; and needs no fence,  
For there is none to covet—all are full.  
The lion, and the leopard, and the bear  
Grazed with the fearless flocks. . . . .  
One song employs all nations; and all cry,  
'Worthy the Lamb, for he was slain for us!'  
The dwellers in the vales and on the rocks  
Shout to each other, and the mountain-tops  
From distant mountains catch the flying joy;  
Till, nation after nation taught the strain,  
Earth rolls the rapturous Hosanna round."

Cooper.

### The Year of Jubilee.

Vers. 8-13.

Like the striking of a clock from the turret of some cathedral, announcing that the season of labour for the day is closed, so sounded the notes of the silver trumpet from the sanctuary, announcing that a year of cessation from all toil was come, and a year of redemption from all burdens. It is this that Isaiah seems to mean when, in chap. xxvii. 13, he speaks of "*The great trumpet being blown*," and instantly Israel, in all lands, hear and flow together.

This year was a most peculiar time. The very name (יובל), "Jobel," seems invented for the occasion, and is used onward, from this time, whenever the trumpets were to sound joyfully. It is probable that the word is derived from the root הוּבַל (Hiphil of הָבַל,) meaning "*to restore, or bring back*;"\* because on this day the silver trumpet proclaimed release and restoration throughout all Israel.

Does the Jubilee represent the preaching of the gospel? Some argue that it does, because Isa. lxi.

\* Some Jewish commentators derive it from the supposed signification, "a ram," which they say it has in Arabic. But even they are evidently only throwing out conjectures. So are those who derive it from *Jubal*, the inventor of musical instruments. The Septuagint have "ἀφαισις," and Josephus has "ἐλευθερία," both pointing to the sense of "restoring." Some think that "*the times of the restitution of all things*," ἀποκαταστασις, refers to this very word. (Acts iii. 21.)

1, 2, as used by Jesus, at Nazareth, seems to be clothed in the language of jubilee. The true answer to this is, that *Jesus* was the High Priest who blew the jubilee trumpet throughout all the land of Israel, when he proclaimed, "The kingdom of heaven is at hand!" That kingdom which he preached brought in its train "the opening of the prison-door to the bound, deliverance to the captive," as well as "glad tidings to the poor." But then Jesus seems to have intended to proclaim, at that time only, that *the rights and privileges of the jubilee-year should belong to all his true Israel*. The true time of the actual jubilee was not yet come; for the Day of Atonement was not past, nor had the high priest gone in within the vail with his sacrifice, far less come forth from the vail. It is clear, therefore, that our Lord's ministry was not the fulfilment of this type, but only the prelude of it; as if the high priest of Israel had, on the morning of the Day of Atonement, proclaimed to all the worshippers, that whoever was of the seed of Israel should, at the close of the day, hear the glad sound of entire deliverance, and enter on a year of rest. Christ's first coming gives the earnest of those blessings which his second coming shall give in full. Just as a Sabbath, truly enjoyed, gives us at present that rest and refreshing of soul which we shall yet have also in body amid a universe at rest.\*

The proper fulfilment of the type is found by the references in Isa. xxvii. 13, "*The great trumpet blown*" for Israel's restoration; and Isa. lxiii. 4, "*The year of my redeemed*;" (גאולה)—those to whom I acted the kinsman's part (גואל). Perhaps, also, Zech. ix. 12, where the blood of the covenant is assigned as the reason why these "*prisoners of hope*" (החוקה), expecting and looking for-

\* The Jubilee which Christ's first coming brings us is, redemption from sin itself. The jubilee which his second coming brings is, redemption from all the bitter consequences of sin.

ward to the day of deliverance with the ἀποκαταδοκία of creation, Rom. viii. 19,) are to be set free; and where, in ver. 14, we hear "the blowing of the trumpet." The time of fulfilment is thus indicated to be the time of Israel's final restoration, and the time of the Lord's glorious Appearing.

This year of *Jubilee* typified the same as the *Sabbatical year*, in some degree (see vers. 11, 12, compared with vers. 4, 5;) but it did so with great enlargement. It exhibits some of the joy, and the causes of the joy, of that millennial time (vers. 10, 13,) while the Sabbatical year showed merely the entire rest and peace that should prevail. Thus we find these different types advancing upon one another, just as you draw out a telescope farther and farther, till you find the proper focus for gazing on the yet more unperceived features of the scene. The *seventh day* exhibits a type of millennial peace; the seventh year, yet more; and now the seventh year of sevens, fuller than all the rest.

The Jubilee (ver. 9) always began on the evening of the Day of Atonement. There was first given to the people a full display of the way of pardon, by all the ceremonies of that day; nay, this had been done year after year, on seven times seven occasions, ere this glorious Jubilee was proclaimed. They were taught, and we by them are taught, that the full atonement of Jesus—his blood shed and sprinkled on the mercy-seat, his entering in himself, accepted and interceding, and his coming forth "without sin unto salvation"—is the foundation and groundwork of all other blessings. No external blessing can be ours, in that millennial day, unless previously we have been accepted in the Beloved—forgiven, sanctified, made heirs with Christ. Is it thus with thee, O brother? Can Christ, the Redeemer, the גואל, say of thee this day, "Thou art one of my redeemed, one of גאולי?" For only thus canst thou hope that he will have thee

on his heart and in his eye on the day he cries, "*The year of my redeemed is come!*"

In their returning to their possessions (vers. 10, 13,) we see a picture of human happiness in one of its most natural and intelligible forms. You see parents rejoicing for their children's sake, and children for their own, in being once more allowed to sit under their vine and fig-trees, and pluck the flowers and fruit of a region so sweet, and balmy, and abundant. You seem to see their happy countenances, and eyes bright with joy; and the holy look toward heaven of the man of faith and prayer, who thanks the Lord for all. They forget the past in the joy of the present. Past losses are made up. Nor is one solitary individual forgotten (ver. 13;) every man (שׂאן) has his portion. This is the picture, to the eye, of that glorious season when, "in the regeneration,\* every one (πας ὅστις ἀφῆκεν) that his forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands," for Christ's sake, shall inherit everlasting life, (Matt. xix. 29.) There shall be a mansion for each; and each shall stand "*in his lot*," or assigned portion, "at the end of the days" (Dan. xii. 13,) when the Lord Jesus fulfils what is written of him as the bringer back of Eden, the restorer of Paradise, the reverser of the Fall, "causing to inherit the desolate heritages, and restoring the earth." (Isa. xlix. 8.)

#### Vers. 14, 17

Here are some of the abuses to which this glorious ordinance might be perverted by ungodly men. The selfishness of men has, in every age, and under every form of truth, discovered itself as now. An ungodly,

\* The word is "παλιγγενεσία," which, it is remarkable, Josephus uses to express the restoration of one to his native country, after the exile to Babylon; and which is also used of the renewal of the earth after the deluge, and of the restoration of Job to his former prosperity. (Bretschneider's Lex.)



self-seeking Jew said in his heart, "I might make some gain of this Jubilee; let me see how wisely I may calculate my circumstances in reference to it. I have a garden at Engedi, which I might let at a high price. The purchaser will perhaps not remember that the Jubilee is near, and so I shall let out my garden to him at a rate which a few years' possession of the garden would more than refund. He will probably have this in view when he accepts my terms; but it is now just a year to the Jubilee, and so I shall get this large rent in the meantime, and my garden also in the course of a year." In this way, the worldly Israelite turned grace into licentiousness, "supposing that gain was godliness."\*

Or if he did not overreach his neighbour in this manner, the ungodly Israelite sometimes tried to do it by another mode equally deceitful. He cunningly *included* in his estimate of the valued worth of an estate the seven Sabbatical years, although during these years no fruit was gathered; and thus a bargain made immediately after the jubilee, which reckoned on the increase of *forty-nine* years yet to run, was really a defrauding the purchaser of seven whole years of fruit. This is meant by saying (vers. 15, 16,) that only "the *years of the fruits*," i. e., the productive years, and not the Sabbatical ones, are to be counted in such bargains.

It is thus that men abuse the doctrines of grace, deceiving their fellow-creatures and injuring their own souls. One man uses the Lord's table as a means of establishing his character in the sight of the world. Another asks baptism for his children from the same motive. Some adopt the doctrines of

free grace as their views, in order to be able to sin on, and yet have hope of running to the Ark whenever the first drops of the deluge fall. It is the doctrines of Christ's first coming that men so abuse now; whereas it was, in the case before us, the doctrine or type of his second, that Israel abused to purposes of gain, forgetting the spiritual glory of the days of jubilee, and that "Every man that had this hope in him purifieth himself even as he is pure."

Vers. 18-22.

*Unbelief* steps in, arising from human reason. The godly will not abuse the glorious ordinances of the *Sabbatic year* and the *jubilee*; but they may be tempted to unbelief. They may be ready to say, "What shall we eat?" Hence, our most gracious God anticipates such risings of distrust. Suspicion, and doubt, and fear on the part of his own people are always most grievous to him; and, therefore, he seeks to prevent them. How truly he knows our frame—our tendency to distrustful anxieties, "If ye say, What shall we eat?" Even as Jesus also, dwelling among us in flesh, perceived too plainly when he said, "Seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind." (Luke xii. 29.) The Lord pledges his providence in their behalf; and surely this should be enough for every believing man; even as now also he says, "Your heavenly Father knoweth that ye have need of these things." Yet how often still is a man overcome by the fear of losing employment, place, support, friends, if he adhere to the Lord's cause? How many fall before these temptations still? Oh, we little credit the Lord's faithfulness! How abundant is the promised provision, reaching over the three years of which they were in doubt even until the new fruits came in. May we not leave in his hands all our difficulties as to the manner

\* 1 Tim. vi. 5. Our version does not here give the real sense; for the position of the article proves that "gain" is the predicate; "*Godliness is gain*," "*πρόσιον είναι τῇ εὐσεβείᾳ*." Such men think that *godliness* is just a system to be upheld for the sake of *worldly ends*.

of future provision, and his mode of operation.

The blessing of the Lord, not their industry, or skill, or foresight, was to be the source of all their safety and plenty. Nothing else is in sight, to sustain faith, but the assurance given that the Lord is able and willing—his heart full of love to them, his holy arm full of strength for them. It was thus that Israel was kept looking to Jehovah himself amid the luxuriance of their land—even as when we gaze on the endless glories of the infinitely varied clouds of a summer's sunset, we cannot fail all the time to feel that every crimson tint and every flush of beauty is dependent on the far more glorious sun. And, when the jubilee came round with its many joys, all Israel must have felt that the nether springs were fed directly from the upper springs—the gladness of their happy tribes was the immediate effect of the love of their God and King.

• (To be concluded.)

### THE JEWS IN INDIA.

IN Bombay and the neighbouring places there are some five or six thousand Israelites. Some of these have more recently come from Arabia, and are called *white* Jews. Some have come from Cochin, and are called *black* Jews. But by far the greater portion, who have long settled in the country, and to whom Mahratta is the vernacular language, are called Israelites, or Beni Israel. When their ancestors arrived here is not certainly known. They say it was about 1,600 years ago; that the ship in which they came was shipwrecked, and that seven men and seven women who escaped, settled at Nagao, some thirty miles to the south-east of Bombay. They were at one time generally engaged in the manufacture of oil; but at present many of them are masons, carpenters, cultivators, &c. When the missionaries first came to this

country, some thirty years since, the Israelites were generally unable to read, and were almost wholly ignorant of their own scriptures. They had generally ceased to observe the Sabbath as a day of rest, and were in many respects conformed to the customs of their Hindoo and Mohammedan neighbours. It is stated in a printed journal of one of the earlier missionaries, that the magistrate described them at that time as being the most drunken and troublesome people on the island. The missionaries in Bombay have, from the first, taken a deep interest in the Israelites or Jews. They early established schools among them, in which both sexes were taught to read. They furnished them with the scriptures, translated into their vernacular language, and instructed several of them in Hebrew, that they might be able to refer to the original. The Jews have, in consequence, forsaken many of those things which they, on becoming acquainted with the scriptures, found to be forbidden; and they have greatly advanced in intelligence, wealth, morality, and general respectability. Some of them may feel little gratitude for the labour and expense bestowed upon them; but we believe they are generally free to acknowledge that the missionaries have been their hearty well-wishers, and their best friends. The Jews worship only one God, the Creator and Preserver of all things; and they regard all idolatry as sinful. They believe the Old Testament, or first part of the Christian scriptures, and that alone, to be the word of God. They have two regular synagogues, or places of public worship, in Bombay, and one at Revadunda. Here they meet on Saturday, which is their Sabbath, or day of rest, and read the scriptures, both in Hebrew and Mahratta. At Alibag, Panwell, and other places, where there is no synagogue, their meetings are held in any private dwellings. The white Jews have two such places for public worship in the fort.—*Dnyonodaya*.



### MASSACRE OF YORK, IN THE REIGN OF RICHARD I.

THE following extract is taken from a short *History of the Jews in England*, lately published by the Messrs. Chambers, of Edinburgh.

License once given, the passions of the surging multitude could not be assuaged. The clergy fanned them into yet hotter flame, by encouraging their mad fury as holy zeal, promising salvation to all who shed the blood of a Jew; and themselves, in strange contradiction to the professions signified by the garbs they wore, joining in the affray, and often heading the attack. The unshrinking courage, the noble self-denial and heroic endurance of the hapless Hebrews, could little avail them against the wild excitement and immense multitude of their assailants; yet still they resisted with vigour. Accused as they were of never handling the weapons or experiencing the emotions of a warrior, it was now shown that circumstances and not character were at fault. The spirit of true heroism peculiar to their race in the olden time might indeed appear crushed and lost beneath the heavy fetters of oppression, but it burned still, ready to burst into life and energy whenever occasion demanded its display.

Notwithstanding the bold defence of the besieged, resistance was too soon seen to be hopeless, and in stern unbending resolution they assembled in the council-room. Their rabbi, (a Hebrew word signifying chief, or elder,) a man of great learning and eminent virtue, rose up, and with a mournful dignity thus addressed them:—"Men of Israel, the God of our ancestors is omniscient, and there is no one who can say, 'What doest thou?' This day he commands us to die for his law—that law which we have cherished from the first hour it was given, which we have preserved pure throughout our captivity in all na-

tions, and for which, for the many consolations it has given us, and the belief in eternal life which it communicates, can we do less than die? Posterity shall behold its solemn truths sealed with our blood; and our death, while it confirms our sincerity, shall impart strength to the wanderers of Israel. Death is before our eyes; we have only to choose an easy and an honourable one. If we fall into the hands of our enemies, which fate you know we cannot elude, our death will be ignominious and cruel; for these Christians, who picture the Spirit of God in a dove, and confide in the meek Jesus, are athirst for our blood, and prowl like wolves around us. Let us escape their tortures, and surrender, as our ancestors have done before us, our lives with our own hands to our Creator. God seems to call for us; let us not be unworthy of that call."

It was a fearful counsel, and the venerable elder himself wept as he ceased to speak; but by far the greater number declared that he had spoken well, and they would abide by his words. The few that hesitated were desired by their chief, if they approved not of his counsel, to depart in peace; and some obeyed. It was night ere the council closed, and during the hours of darkness not a sound betrayed the awful proceedings within the castle to the besiegers. At dawn the multitudes furiously renewed the attack, falling back appalled for the minute by the sight of flames bursting from all parts of the citadel. A few miserable objects rushing to and fro on the battlements also became visible, with wild cries entreating mercy for themselves, imploring baptism rather than death, and relating with groans and lamentations the fate of their companions. The men had all slain their wives and children, and then fallen by each other's hands, the most distinguished receiving the sad honour of death from the sword of their old chief, who was the last to die. Their precious effects were

burned or buried, according as they were combustible or not; so that, when the gates were flung open, and the rabble rushed in, eager to appropriate the wealth which they believed awaited them, they found nothing but heaps of ashes. Maddened with disappointment, all pledges of safety to the survivors, if the gates were opened, were forgotten, and every human being that remained was tortured and slain. Five hundred had already fallen by their own hands, and those voluntary martyrs were mostly men forced by persecution into such mean and servile occupations as to appear incapable of a lofty thought or heroic deed.

#### MAY FEMALES PRAISE GOD AT THE CONSECRATION OF A SYNAGOGUE?

ON this curious case of conscience the Rev. Mr. Leo of this city has felt himself constrained, it would appear, by some recent occurrences, to take the best rabbinical counsel. Dr. Adler, of London, "informs him in reply," (we give the italics as we find them in the *Occident*), "that it is *by no means* correct to permit ladies to assist with their vocal powers at the consecration of a synagogue." And Mr. L. adds, that "the Rev. Doctor Lilienthal, Chief Rabbi here, as well as all the learned men I have consulted upon the subject, express the same opinion."

#### INFIDELITY AMONG CHRISTIANS RE- BUKED BY A JEW.

ONE of the "Friends of Light" lately delivered a discourse at Frankfurt, on the person of Christ; and so scandalous was it, that Dr. Jost, a learned Israelite, who happened to

be present, felt it his duty to rise and defend the prophet of Nazareth against the impieties of this so-called Christian.—*Evangelical Christendom.*

#### EASTERN POLITENESS.

AN incidental occurrence here showed us the meaning of Elijah's command to his servant Gehazi, to salute no man by the way. (2 Kings iv. 29; also Luke x. 4.) A Bedouin acquaintance of one of our camel-drivers, meeting him on the road, the two friends occupied no small time in salutation. They kissed each other five times on the cheek, holding the hand at the same time; then asked three or four questions at each other, and not till this was done, resumed their journey. If Gehazi, a man so well known, had done this to every one he met, he would not have reached Carmel before his master.—*Miss. of Inquiry to the Jews.*

#### Books Received.

TRAILL'S JOSEPHUS. Part IV.—G. Virtue, 26 John street, New York. (*London Edition.*)

This important publication is advancing steadily, and its great value is doubtless beginning to be appreciated by the reading public. Mr. Taylor's Notes and the Illustrative Plates are everything that could be desired. As under such intelligent guidance we "walk about Zion, and go round about her," we feel a growing confidence, that we should really find ourselves very much at home in Jerusalem, should one of our fondest day-dreams ever be realized—that of visiting, while it yet lies in dust and ruins, the City of the Great King. Soon may it arise at His call, and put on strength!

J. L.

## MISSIONARY INTELLIGENCE.

### AMERICAN SOCIETY.

#### APPOINTMENT OF NEW MISSIONARIES.

HAVING delayed the issue of this number for the purpose, we have barely room to announce to the members and patrons of the American Society, that at the meeting of the Executive Committee, on September 21st, Mr. *Frederic Immanuel Neuhaus* was appointed a missionary of the Board. The city of *Philadelphia* was at the same time designated as the field of his labours.

Mr. N. has been for the last five years employed by the Free Church of Scotland, as a missionary to the Jews in Pesth and Constantinople.

We may add that, in our next Chronicle, the Committee hope to be able to announce the appointment of a missionary to *Charleston, S. C.*

These measures are taken *with an empty treasury*, it is true, but in the simple faith that, as in times past, so now also, Jehovah-Jireh will stir up His people to provide for every want of a Society, which strives according to its measure to do good to Israel. And now let all that love Israel come up to our help.

#### EXTRACT LETTER FROM REV. R. H. HERSHELL.

LONDON, NEWNHAM ST., }  
EDGWARE ROAD, Sept. 1, 1847. }

*My Beloved Brother*:—I should have written to you ere this, but having been taking a very considerable tour through different parts of Ger-

many, I was greatly occupied before leaving home, and during my journey had so much to engage me, morning, noon and night, that it was quite impossible for me to write; and now I have only just returned, much fatigued, and with an overwhelming quantity of work before me, so that I hardly know where to begin; but I must write to you a few lines by this mail.

The state of the Church in Prussia is very remarkable just now. There are *three* distinct parties. 1st. The Orthodox, who hold by *positive Christianity*; and with this they hold very strongly the principle of a *Church Establishment*; and, I am sorry to say, they think far too favourably of *Romanism*, owing to their great dread of Rationalism. 2. There is a moderate or Middle party, who have a strong desire for religious independency;—*state support*, but no state interference, is their cry! Their religious views rather lean towards the Orthodox, but their hatred of Popery and desire for spiritual freedom, make them lean towards the Rationalists more strongly. 3. The Rationalists. These are strong and very numerous, and with them the great conflict begins; for the king must take measures to turn them out of the Established Church, and this will bring the whole Prussian system into a state of revolution, &c.

The effect upon the Jews in Berlin, from this state of things in the Church there, is very interesting. Among the Jews, also, there are three parties. The Orthodox, who hold fully by the old customs, &c.

Though quite unperceived by themselves, I saw that they have made a great advance within the last few years; tradition seems shaken to its centre, and nothing can revive it again among them. The 2d is the Moderate party, who say reform is absolutely necessary, but it must be done carefully. The 3d is the Rationalistic party, who wish the Sabbath changed, or rather, who have done it, and have a regular service on the first day of the week. The latter party is *very small*. The question might naturally be asked, why does this party not join at once the *Christian Rationalists*? The answer is, they still feel that they have something more positive in being united to the nation so miraculously preserved, than they could have by joining a party who have no hope, and no God.

I have also visited *Czerski* and *Ronge*. The former is a sincere man, the latter an *inflated fool*; he is a decided socialist and infidel, and his idea is, that his system is destined to flourish in the United States of America! . . . R. H. H.

#### LETTER FROM REV. DR. PROUDFIT,

*New Brunswick, N. J., }*  
*August 2, 1847. }*

A. M. BURRILL, ESQ., }  
Rec. Sec. A. S. M. C. J. }

*Dear Sir:*—I embrace an early day of our vacation to acknowledge your obliging note, apprising me of my election as an Honourary Vice President of the American Society for Meliorating the Condition of the Jews. Be so good as to express to the Board of Directors my deep sense of the honour they have done me by this appointment, and to as-

sure them how honoured and privileged I shall feel myself, in being permitted in any way to co-operate in a work so peculiarly blessed as that of ministering to the restoration of God's ancient and immutably beloved people. Yesterday, Jer. xxxii. 42 was powerfully impressed on my mind, in connection with the past and future fortunes of the Hebrew race. "Thus saith the Lord, like as I have brought all this great evil upon this people, *so will I bring upon them all the good that I have promised them.*" The signal and unparalleled calamities, therefore, which for a long succession of ages have overwhelmed that people, instead of being a discouragement to faith, hope and effort in their behalf acquire, in the light of this promise, a precisely opposite character—they are incentives, they are encouragements. Their disastrous Past is linked, in the inscrutable, but sure purpose of Jehovah, with their glorious Future. The Past of "evil" is not more certain than the Future of "good," even "all the good that the Lord hath promised them!" And how unutterably glorious that Future, as the divine eloquence of Isaiah and Jeremiah and Ezekiel and David and Paul has described it! And how happy they who shall labour unwearyingly in bringing it forward—even in the deep night of their alienation and agony! The Lord increase our faith! even that "faith which worketh!"

The motto of my seal expresses, in three words, the fulness of promise and of hope with which the future of Israel labours—*שמח הר ציון*. "Mount Zion shall rejoice!" "The Lord hasten it in his time."

With respectful and affectionate



salutations to the members of the Board of Directors and to yourself, I am, dear sir, yours sincerely,

J. PROUDFIT.

The above letter was written just before I left home, about the beginning of August, but in consequence of some oversight was not sent.

J. P.

## New-York City Mission.

### JOURNAL OF REV. JOHN NEANDER.

*August 4.*—Some poor Jews called on me in a very distressed condition. One of them boasted much about the benevolence that is to be met with amongst the Jews; and it is true, that the Jews do much for the poor. But ask any Jew, or look into the books of their devotion, and you will see that benevolence amongst them is considered a meritorious act, and, in its best form, must therefore be selfish. How different the spirit of Christianity!

9.—On the 6th, after I had made some visits and spoken with an old Jew, who was friendly, I left the city for Newburgh, from whence I, on the next day, started for Montgomery, where I was received very cordially by the Rev. Mr. Lee. On Sunday morning I preached in his church, and in the afternoon addressed the congregation in Walden, in Rev. Mr. Whitehead's church.

10.—A young Jew called here yesterday, to rest himself a little—very friendly and tolerant. The persons in — St., who often abused me when passing, are now more polite towards me.

11.—I lately told some Jews, that if they wish to take instruction in the German, Hebrew or English language, I would be ready to give it, without charging anything for it. Last night one Jew, lately arrived from Germany, came to me with an English spelling-book, and I gave him the first lesson.

13.—I called on Mr. —, in — St., a young Jew who, six years ago, attended a sermon I delivered in a German town, where I often saw him, and had many serious conversations with him. He was glad to meet with me here in this country; and I asked him to come and see me. From thence I went into — St., where I visited a Mr. — and his companion, and conversed with both of them on the subject that is dear to the regenerate heart. "You and all your associates are fanatics," was the reply of one Jew. "Let us kindly converse together," said I; "it is of the highest moment." "No, sir," they replied, "we will not dispute; but tell us, Do you with your heart believe in Christ?" I assured them that the powerful name of this Jesus fills my heart, and from the abundance of my heart my mouth speaketh. רצונתי כי אדבר: "I believed, therefore I will, I must speak."

17.—Last evening a young Jew called, whom I often had met, and whom I know to be an industrious person. I was surprised to behold him now in a pitiful condition. "What is the matter with you?" I asked; and he replied, "I am wretched." On inquiry, he told me that a young Jew invited him last Saturday to go with him into the theatre, and he complied, and when he was asked for the ticket, he found that both his ticket and his money were gone. He had been robbed. I gave him a short lesson on the words, "When sinners entice thee, go not after them."

Some Jews who have been baptized called on me; but I soon found out that they are neither Jews nor Christians. These poor deluded souls think to make a business of their confession. Surely I feel more and more how difficult and hard a work the mission among the Jews is; and wo to every missionary employed among this stubborn, hardened people, who does not rely on the word of Jehovah, that alone is light to us in the cloudy day.



18.—I called at different houses, where I met Jews and Gentiles, whose hearts are filled with superstition and infidelity towards the witnesses of God's Word. In one house many questions were put to me by an intelligent Jew, and while I answered, other Jews present laughed and scorned. Said one Jew: "Paul was a Roman soldier, who deserted;" and a Catholic woman insisted that I, as a Protestant, cannot enter heaven. "Why not?" I inquired. *She*.—"Because you despise the mass, and you are not a Catholic." *I*.—"Who tells you these dreadful lies?" *She*.—(very angrily).—"What! how can you enter heaven, and be with God? God himself is a Catholic; and God has written the mass in the Latin language!"

23.—I entered a store in — St., where I was kindly received. While we conversed, a Jewish girl passed the house, and the Jews in the store and in the neighbourhood gathered together, and pointed after the girl. I heard from them, that she was baptized last Sunday a week, in a German Roman Catholic church here. On leaving, I entered the house into which that girl had gone, and found her there among other Roman Catholics, busy with needlework. She first blushed, when I began to address them; and she, as well as the others, did not say a word while I spoke to them on the subject so dear to every true Christian, redemption through Christ, and the sufficiency of the blood of the sacrifice once shed on Calvary, that purifying fountain for every sinner who through repentance and faith approaches the well of salvation.

25.—I went out this morning accompanied by brother H., who has come here from Lafayette College on business; and on our way we met two Jews, whom we addressed. We were also in two Jewish houses, and scattered the seed of the tree of life; and after that had a long and interesting conversation with Mr. —, who treated us very kindly. Brother

H. boldly confessed Christ before him, and argued with him in a lively and skilful manner, whereupon I rejoiced to witness the zeal and love that fill the heart of this young brother.

27.—It is heart-saddening to perceive that there are so many wicked souls who enter the Church of Christ and speak the language of Canaan, while their hearts are habitations of Satan and all his abominations. To-day I heard of some such; but it is not so with all.—I went to-day to a converted Jew, who gave me twenty dollars for a poor brother, who though poor, confesses boldly his Saviour. The same benevolent proselyte gave me lately for a poor sick Jew, who hates Christ, a small sum of money, that brought bread into his wretched abode. This benevolent Israelite, who is a jewel in Christ's crown, gives away hundreds of dollars to heal many wounded hearts. I will not make mention of his name; that, I know, is engraved in the book of life. God bless him, and have mercy, if in accordance with His divine will, upon those deluded, wretched souls, who go astray in the gloomy and dark way.

28.—A Jew, Mr. —, called, in whom I found an intelligent man, who knows the follies of Judaism. He told me that he lately heard a discourse from Mr. —, in which he in a very profane style opposed Christianity. Why did this same gentleman say to me, when I visited him, that he does not like to have any conversation with me on that subject? Surely, for my part, I do not hate the Jew, but I despise the system invented by the children of darkness, on which modern Judaism is based; and every Jew is welcome to me, who will defend his creed, and bring forth his arguments, and hear the arguments I shall then produce to break in pieces the words of the scribes.

30.—This month a Jew called who wanted to be baptized, if he could find employment. I, of course,

could not answer—his desire rested on false motives.

## State of New York.

### JOURNAL OF REV. S. BONHOMME.

*August—Poughkeepsie.*—I have visited the Jews in this place, and have had liberty to speak to them on the subject of the Messiahship of Jesus Christ. One Mr. — seemed to have been much impressed by having heard in former days, in Christian churches, ministers praying for the redemption of Israel. For a time he contradicted me in our conversation, and spoke unadvisedly with his tongue; but afterwards confessed that his heart was not with the words that he uttered. I was satisfied that the kind Christian spirit which this individual had occasionally witnessed in the pulpit, had had a wholesome influence on his heart.

In the same store I addressed several others; one of whom has an uncle in Dublin, engaged as a missionary and agent in behalf of the Jews—he himself a converted Jew; but, remarked his nephew, his uncle did not labour for the sake of wages. His labours are gratuitous, he being a rich man, worth some one hundred thousand dollars. This is one encouragement to hope that the Jews, when converted to Christ, will use their means, as in the days of the apostles, to advance the salvation of Israel and the world.

Another Jew I found, who has three cousins, all of one family, baptized in this country. When I had got into free conversation with him, he confessed that he has found, on examination, that the Lord's prayer, in the New Testament, is superior to any prayer found in the Hebrew prayer-book, and that he uses it sometimes himself. He also acknowledged that the doctrines found

in the New Testament are superior to any other, calculated to set men right, and inspire them with true devotion. His grandmother, who lived till she was over one hundred years old, spoke often, on her death-bed, of the Saviour. I gave him several tracts suited to his condition, and he sat down and read them very steadily. The next day, when I proceeded to Fishkill Village, Matteawan, and Fishkill Landing, I invited him to go with me, and during our journey we had much interesting conversation about the salvation of the soul.

I have distributed in Poughkeepsie, tracts, and one German Bible and New Testament, for which the individual seemed to be very sincerely thankful. I can testify to the kind and liberal spirit of the sons of Abraham met with in Poughkeepsie.

16.—Went to Newburgh, and met some of the Jews on my arrival. Those with whom I conversed next morning on the subject of salvation, seemed to be of an infidel spirit, rejecting Moses, the prophets and Jesus Christ—one of them, in a very decided way, though I believe, from his very countenance, his conscience tells him a different story. I delivered to them my message, and left them. Several are married to Gentile women, and another is on the point of forming such an alliance. They are in fact neither Jews nor Greeks. Lord, help! and send forth thy Holy Spirit, that, armed with His power, thy servants may be enabled to shake these dry bones from their graves.

22.—*Fishkill Village and Matteawan.*—Was well received by the Presbyterian churches here. In the latter place an unusual interest, and a corresponding degree of liberality were manifested.

During this week I received a letter from my sister, living in Europe, to whom I had written of my conversion, in 1840. She tells me that her own son, about sixteen years old, reads my letter often, and seems to

delight in it. I hope the Lord has touched his heart and hers. My sister seems to entertain no prejudice with reference of my belief in Jesus to the saving of my soul; she addresses me with the kindest affection and tenderest feelings.

26.—I was visited by two sons of Abraham, at my house in New York, both from Germany, the one a cousin of my sister's husband. I took the occasion to present to them the truth as it is in Jesus. One of them was ready to admit the fulfilled predictions of our Saviour, and spoke in a manner entirely reverential and with force, and seems to be acquainted with the scriptures, especially of the New Testament. The other believes neither the Old nor the New.

30.—On my way down the river to-day, I formed the acquaintance of a Jew from Kuhrhessen, only a few weeks resident in Montreal, who, having been robbed of his money and clothing, has come to this city (New York,) in quest of the criminal. He seems to be a very devout Jew indeed, but almost distracted at the loss of his worldly all. As he was telling me the history of his misfortune, I endeavored to give him to see the consolations that religion holds out to us in time of distress, by a full trust in God our Redeemer. As he was of candid mind and an excellent spirit, I began to open to him the doctrine of the atonement of the Messiah, and that he must have come. He listened with deep attention. I gave him also a suitable tract, German and Hebrew, and when I left him, he sat down for several hours, and read it carefully. This young man seems to have implicit confidence in God, Jehovah, and told me that in all his travels from Montreal to Troy, the God of Abraham had shown him favour, so that he could travel without means. The captains of boats sympathized with his misfortune, and took no money from him for his fare; but in consequence of his destitution, he had been living

on one loaf of bread for four days, and it seemed, he said, that while he was praying to Jehovah to sustain him under his circumstances, he felt not hungry at all, and he believed that God had answered his prayers from the time he left Montreal, up to the time we conversed together. I only wish it had been in my power to help this interesting man. I did relieve him as far as I was able, and recommended him to the grace of our blessed Redeemer, that this affliction may be overruled for his salvation.

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### Baltimore City Mission.

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At a late Meeting of the Executive Committee, Mr. Bonhomme was authorized to remove his family to Baltimore, where the Board have long felt a desire to re-establish the mission. Mr. B. will accordingly proceed to this station early in October. His commission allows him also to make excursions in the States of Maryland, Virginia and North Carolina. We bespeak for him, from the friends of Israel in that quarter, the Christian welcome and confidence, due to a tried and zealous servant of the cause.

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### Massachusetts.

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#### REV. JOHN H. BERNHEIM.

MR. B. is still diligently prosecuting his labours. "God be praised," he says, "my health has improved; I am a great deal better, and hope soon to be fully restored to my former usual health. My labours of the last month have been blessed. I was weak and feeble; but the Lord has been my strength, and often,

when I thought I should not be able to preach one sermon, He enabled me to preach three, and with great acceptance. Not unto me, but unto Him be the honour and glory!"

P. S. We lament to say that, on his return to Newburyport, our dear and faithful brother was again taken down by a very serious attack of the epidemic now prevailing there. The latest account, received at the time of our going to press, left him still in a critical situation. We commend him to the mercies of God, and to the prayers of God's people.

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### London Society.

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WE have received the *Jewish Intelligence* for July and August, from which we make our usual selections.

#### *Baptisms.*

In these two numbers *twenty-five* cases of baptism are reported from the various stations.

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### CRACOW.

THE Society's missionaries have been ordered to quit the Austrian dominions within six weeks.

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### JERUSALEM.

LETTER FROM REV. F. C. EWALD.

#### *State of the Jewish Population.*

IT appears that the Jewish population in the Holy City has of late increased too rapidly. I suppose that there are not less than 10,000 residing within the walls of their ancient capital, for many are obliged to leave again. I have witnessed the departure of more than a hundred on the 13th and 14th of April. It was an

affecting sight to see them take leave outside of the Jaffa gate, of their friends and relations, who had accompanied them. They all wept bitterly. The cause of their departure is want of means of support. The contributions from abroad arrive sparingly. From many places where they had formerly received help and assistance, they obtain nothing more, and I am apprehensive that this will be still more the case every successive year. The farther modern infidelity is spread amongst Jews in Europe, the less will they feel inclined to maintain their orthodox brethren in the Holy Land.

What will become of so large a population, when the sources from abroad fail, is easy to foresee; they must either leave or starve.

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### LETTER FROM DR. MACGOWAN.

#### *A Jewish Patriarch.*

A FEW weeks ago, an interesting incident occurred to me, in a visit I paid to an aged Jew. A Jew, advanced in years, and apparently 70 or 80 years of age, came to the Hospital, and asked me to come and see his father, who wanted my assistance. I was curious to see a man who had a son of that age, and my curiosity was increased on hearing that he was 120 years old. On entering the room I found the aged patient lying on a mattress on the ground, with a long beard as white as snow. I had brought a Hebrew interpreter with me, as the patient, who was a native of Ispahan, spoke only Persian and Hebrew. He informed me that he had left Ispahan with the intention of ending his days in Jerusalem, about 17 years ago, that he had fallen from his horse on the journey, and dislocated his thigh, and that he had remained in the place where the accident occurred to him, 15 years; after which he had come on to the place of destination. In answer to



my inquiries, he said that there were many Jews in Persia, but that the ten tribes were too far away for him to say where they might be. He had come to Jerusalem because it was the Holy City. He would not tell his age, from the notion that people often have in the east, that on their so doing they shall shortly die. On my telling him that his complaint did not admit of relief, he said there was nothing else ailed him, but the lameness in the leg; if that were well, he would be as strong as a man of forty. In fact, like Moses, his eye was not dimmed, nor his natural force abated. It was interesting to see this old Jew from Ispahan talking in Hebrew with a Jew of Jerusalem. It is, in fact, their national language to this day. On taking my leave, I put a small gold coin into his hand; he looked at the coin, and looking up at me, said that he would give me back my money and his blessing along with it. He accordingly returned it, pronouncing in Hebrew that beautiful blessing in the sixth chapter of Numbers: "The Lord bless thee and keep thee; the Lord make his face shine on thee, and be gracious unto thee; the Lord lift up his countenance upon thee, and give thee peace." I respected the poor old man's feelings too much to force my little present upon him; so I took it back, and gave it to his son, to whom I knew it would be acceptable.

#### *Death of Professor Fisk.*

I HAVE also to record the distressing death of Professor Fisk, of Amherst College, in the United States of America, who had come to Jerusalem accompanied by our friend, the Rev. Mr. Whiting, of the American Mission in Mount Lebanon. He passed a fortnight here, and had been received into the family of the Rev. J. Nicolayson, but was attacked with symptoms of dysentery, for which, however, he did not apply for medical assistance at the time. Thinking his attack of

little importance, he set out with his friend on his purposed tour to Damascus, but he had scarcely proceeded two days on his journey, when he was obliged to stop and send for remedies to Jerusalem. I advised his friend to return as soon as possible with the invalid, and invited them to take up their abode at my house. On this advice they were induced to act, and Mr. Fisk arrived in a very exhausted state, on the fourth day after their departure. The disease proved to be insurmountable, for the patient had long been in a delicate state of health, and he sunk under it after fifteen days from his return. It was a high privilege to attend his sick bed, and to witness the Christian graces of faith, hope and submission, which he so touchingly displayed during his illness, and in his last moments. He was interred in the burial-ground of the American Mission. The ceremony was performed by Mr. Nicolayson, at Mr. Whiting's particular request, according to the beautiful service of our Church, and was attended by the Bishop and most of the members, both male and female, of our Mission. Mr. Fisk had been a consistent Christian for thirty years, and we all felt it to be a privilege on this occasion to show our Christian sympathy and love towards our American friends, who have been faithful labourers in the Lord's vineyard for the last twenty years.

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#### PRUSSIA.

JOURNAL OF REV. B. W. WRIGHT.

#### *Result of the Journey.\**

NEVER before had we seen such well-filled churches, such marked attention among the Jews to the Word of God, and commotion subsequent to the hearing of the same. When we consider what ideas are instilled into the minds of the Jews, in regard to the Christian religion,

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\* In Posen and West Prussia.

and with what feelings they are taught to look upon it, it is wonderful that they should press forward in the way that we have seen, into a Christian Church, as if driven by an unseen impetus, or guided by an unseen hand; such a sight has not been witnessed in the Church since the apostolic age.

During this short journey, about 1,900 Jews have heard the gospel preached, or about one in forty of the whole Jewish population of the province, which contains nearly 80,000 of the house of Israel. Is not this a sign, amongst many others, that a day of mustering is at hand, and that the London Society is now, in different parts, through its various emissaries, doing a two-fold work: not only gathering in a convert here and a convert there to the cause of Christ, but also casting up a highway for his return, and preparing Israel for the day, of which it is written, "And it shall come to pass, when all these things are come upon thee, the blessing and the curse which I have set before thee, and thou shalt call them to mind amongst all the nations whither the Lord thy God hath driven them, and shalt return unto the Lord thy God: Then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations whither the Lord thy God hath scattered thee; and the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it."

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### ISPAHAN.

LETTER FROM REV. H. A. STERN.

#### *Visits from Jews.*

*Wednesday, March 3*, being the Feast of Purim, the Jewish Mullahs came to Joolfa to see us. We were quite astonished to see a company of gray-haired, venerable men, exposing themselves to the insults of an un-

restrained fanatical rabble, in order to have a conversation with us.

Mullah Jacob, a perfectly blind man, said, "I have been falling more than ten times on my way here to Joolfa, and yet, though I cannot see you, I do not regret the trouble of having come to you."

*We.*—"And we hope your visit will be beneficial to you."

*Blind Mullah.*—"The Lord has laid upon me three great afflictions, viz., poverty, blindness, and old age."

*We.*—"Whom the Lord loveth he chasteneth; and although he conceals from your sightless eyes the wonderful works of his creation, we trust he has not hidden from your heart the glorious plan of redeeming mercy, but by the light of his Spirit has shone into your bosom, and revealed to your immortal soul that great light which whosoever followeth, shall not walk in darkness, but have the true light of life."

The conversation became now general, and the Mullahs, though they made some slight objections to several important truths which we brought before them, yielded on many chief points. They allowed that Jesus must have been the Messiah, acknowledged the need of an all-sufficient sacrifice, and admitted the necessity of an Almighty Saviour. We replied, "If you believe that Jesus is the Messiah, confess that we can only be redeemed through the merits of his blood, and saved by faith in his name, why, if you are sincere in your profession, do you not come boldly forth and cry, 'We have found the Messiah of whom Moses, the prophets and apostles do testify?'" They seemed confused, and hardly knew what to say. Mullah Elijah, after a pause, affirmed that they read daily in the New Testament. We told them that the reading alone was not available before God, but the doing. They then asked, "What must we do?" We told them, "The New Testament answers your question, when it tells you, you must believe

and be baptized in the name of the Father, Son, and Holy Ghost." Mullah Solomon said most seriously, "We baptized each other when we were in the bath, last Friday." We showed them the guilt of this dissimulation and hypocrisy, and exhorted them not to stifle the conviction that had taken hold of their hearts, and thus provoke the Lord to anger.

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## Free Church of Scotland.

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### JASSY.

THE following delightful narrative we abridge from the *Missionary Record* for August. Every Christian heart will rejoice in the reading of it, and give God thanks.

Extract Letter from Rev. Daniel Edward to the Rev. A. Moody Stuart.

JASSY, June 9th, 1847.

Dear Brother:—We, at present of the Church in Jassy, are privileged to have before our eyes one of the mighty works of God, such as, I suppose, not many have granted them to behold. I say *the Church*, for I am sure there is not one making the smallest profession whose thoughts are not occupied about the event which took place on Sunday last. We have got a point to which we will be able in after days to refer, as David, when his soul was cast down within him, remembered God from the land of Jordan and of the Hermonites, and say, "I will remember thy works of old." Every conversion of a soul is, no doubt, a work of almighty power and grace; but every case of conversion is not an equal manifestation of the divine majesty. Every blade of grass is a work of adorable omnipotence, but not on that account equally to be admired with the cedars of Lebanon and the oaks of Bashan. We refer to the baptism of an old Jew, with three of his children, in our chapel last Sabbath...

Rabbi Nahum Meir Birman was a respectable shopkeeper in the Ober Market, Jassy, an iron-monger. Three years ago, when the whole of that district was burnt to the ground, he escaped, with nothing but the *lives* of himself and family, from the devouring flames. After that calamity he got a certificate from the chief rabbi, of his qualification to arbitrate on all questions of the Jewish law, and by that means got himself established as darjini, or rabbi-depute, in a country town. We have seen the paper, and the rabbi could not have spoken more highly. The rabbi calls him most eminent

in the law, and holy from "his birth." Indeed there is not in Jassy a more unblemished moral character than Rabbi Nahum's. He returned to Jassy, and commenced business in his former line. My acquaintance with him does not date further back than five months; but Mr. Weiss had had, two years ago, half a day's conversation with him, and it may be that the seed was then sown which has now come forth to the view of all. This last winter the old man had a severe illness, in which Dr. Mason was called to attend him, who, along with Mr. Weiss, improved the season to speak impressively to him, and after his recovery got him to attend one of our Thursday meetings. The next day he called upon me, and after that came regularly almost every Friday forenoon. His visits were seldom less than four hours long. From the first we were all deeply interested in him. Here was a man of uncommon shrewdness and sagacity, of most respectable station and character, with an evident leaning to Christ; but that was all. With every interview our former impressions were strengthened, but no progress appeared. . . . Now he tells us, that since the first visit he was drawn to us much more than we were drawn to him, and that he felt he could not exist without Christ, but we could not know what was going on in him. He was anxious to get some hope extended to him that he would not be left to starve. If we had only given him a word to hang his hope upon, he would have been as ready as Benhadad's messengers to close with it. You can have no idea of the conflict he had to endure. Our proselytes are all poor and destitute, most of them apprentices, so that we could with perfect propriety apply to them Paul's apostrophe in 1 Cor. i. 26; and his wife and children, who dreaded his inclination to Christianity, used to point out all the misery, the torn boots, and shabby clothes of our poor people, as an intimidation. The Russian merchants with whom he had dealings advised him either to join the Greek or Romish Church, but by no means the Protestant. More than once these things so wrought upon him that he became quite estranged, and ceased to visit us. Several times I have felt myself irresistibly impelled to visit him, and although my reception was generally chilling at first, before I departed he always promised to return my call. One evening he spent in endeavoring to demonstrate the necessity of some human support to lean upon, apart from the Word of God. In his Jewish style he prepared his point by way of a parable—supposing that he was invited by the proprietor of a delightful garden to come and partake of his fruits, would it not be reasonable, he asked, if I was afraid of dogs to be met on the way to the garden, to request the proprietor to give me some escort to bring me thither in safety? I showed him that the Proprietor of the garden offered his own escort, and that he purposely suffered the dogs to be in the way, to



see whether the invited had due confidence in himself, and such a value for his garden, as to risk the danger in the way to it. He modified his parable, I am certain, nearly a dozen times, in the attempt to gain some advantage for himself; and when at last he was brought to perfect silence, and to admit that God gave nothing but the word of him who is invisible, on the strength of which such a sacrifice was to be made, his voice after that was hoarse with emotion.

It was a memorable occasion, on which he first showed something like decision—not only an inclination to the gospel, but an all-overcoming determination for it. It had become necessary to send away from Jassy the last baptized of our converts, Naphtali. His relations had first brought against him a charge of theft, and you would have been confounded, as I was, at the pertinacity with which numbers of grey-bearded men adhered to an accusation which they knew to be without a shadow of foundation. However, we produced Naphtali, and had him justified and acquitted before the Austrian authorities. His relations, however, were using interest to get him recalled for military service, and, we learned, were suborning witnesses to swear to some false charge against him, to have him taken into custody until the order should arrive. In these circumstances we saw it necessary to send Naphtali away from Jassy. But how was the permission to be obtained for his passing the city gate? While we were considering this point, Nahum, still a Jew of course, came in. At that time the rabbi was repeating his ban with new sanctions almost every week, and our old friend Nahum only ventured to enter in the night. We had confidence enough in Nahum to intrust him with Naphtali's case. He undertook to obtain the passport—but how? Such things are only to be managed by a series of lies, at which, indeed, no Jew scruples, and of which even a converted Jew does not soon perceive the iniquity. When Nahum heard our condition, that it was to be done without falsehood, he declared it impossible. However, he made the attempt, and returned again and again with one and the other new proposal, each involving a violation of the truth as absolutely necessary to the attainment of the object. Much as we were concerned for Naphtali—for if not sent away to-day, to-morrow might have been too late—we unswervingly waived every one of his proposals. I remember the look of the old man as he, in great emotion, cried out, "Now I seem to be among angels, when I find men, in a case of life and death, refraining to deviate from truth." The old man saw that we were willing to make any personal sacrifice for the boy's safety, and yet that we durst not forfeit the blessing of God upon our undertaking, and take the matter into our own hands by a lie. He went about the business in another and soberer spirit. He said that he felt that it was a sacred transaction he was engaged in, and

that if any Jew had asked him what he was about, he would not have ventured to deny it. He went to the commissary, told him simply the facts of the case, and that Naphtali was a young proselyte whom we wished to secure from the machinations of the Jews, and obtained the pass.

This incident seems to have been blessed of God to work in the old man, more than a thousand sermons, a sense of the earnestness and reality of religious principle, and of the fear of God. After this he kept no reserve, and opened to us his whole mind. It appeared that he had been in the habit of praying to Jesus throughout the winter, and latterly of crying to him, while walking on the streets, to make his way plain and deliver him. The only deliberation now was, how he could prevail on his wife and children to cleave to him in the step he designed to take. In this respect he had been sinfully weak, and notwithstanding our frequent warnings to seek to convey to his wife his own convictions of the truth, it had been neglected. About this time Nahum was summoned before the rabbi, on a complaint of the Jews, that he, in defiance of the ban, was still frequenting our house. The rabbi, to avoid all insult, sent his own son-in-law, instead of the synagogue-servant, with the summons, and endeavoured to soothe Nahum by assuring him that he would not say to any individual that he (Nahum) had been summoned; and entreating him, for the sake of his own and his children's reputation, not to visit the missionaries. Nahum could not help contrasting the carnal motives with which the rabbi plied him with those which were wont to be presented to him by the ministers of the gospel. Still he was anxious to put off the decisive moment: and we, dear brother, could not wonder, acquainted as we were with all the circumstances. The nearer the season approached the more formidable it appeared, and every one felt the necessity of training himself to take his own share of the approaching conflict. It was in Jassy, the stronghold of strict and bigoted Judaism, where the Jews are said to outnumber all the sects of Christianity put together. This was one of the best known and most respected Jewish shopkeepers—a special friend of the chief rabbi. He was connected by marriage with other families who would find their honour affected. What had he not to dread from his fanatic countrymen? He had been till this moment a strict Jew. One touching circumstance manifests what his family must feel and suffer. In some business before the rabbi, which he was anxious to wind up previous to the decisive step, he was called on to take an oath. His wife endeavoured to dissuade him from taking the oath, (of which, namely, "the great oath," the Jews have such horror, that even when the cause is good they would rather make any compromise,) and exclaimed, "If you take the oath you will never be set to blow the trumpet



again"—referring to the ceremony of blowing the trumpet on the first day of the year, to which only the most esteemed for sanctity are admitted. It is called "a holy office," and one who has taken an oath is not eligible to it. Nahum had been blower of the trumpet in one of the synagogues this last year. But we trembled for the man. Satan was at work to prevail on him to protract. He must be plucked as a brand out of the burning. He was anxious that the Jews should be so provoked as to thrust him out, and thus, as it were, his fall be broken, and he be spared the effort of nerving his own mind to it. We represented to him that such a procedure would mar the lustre of his confession. This he saw, and acknowledged.

On Thursday afternoon last week, Mr. Edersheim and I, having now full conviction that the old man adhered with his whole heart to Christ, having been long praying for him in the family and in private, met him at Mr. Weiss's room, and, with hearts lifted up to Him who can move the hearts of men as the rivers of water, laid before him the sin and danger of tempting the Spirit of God by delay. The old man was overcome: said he had been long prepared to leave wife and children for Christ, and that it was only the desire of making them partakers of the same salvation which induced him to delay. He resolved to take the decisive step on Saturday, 6th of June, 1847; to send his two boys in advance to our house; to come after with his two little girls, to be baptized along with those children who could be admitted into the Church on his responsibility; and then return and seek to prevail on his wife to accompany him, till she also could be instructed in the gospel. Saturday came, and we all, as we opened our eyes, felt that it was a day fraught with interest for the work of the gospel in Jassy. . . .

Nahum, however, failed to appear, having been overcome by the railing and importunities of his wife and friends.

But on the Sunday following he called on Mr. Weiss early in the morning, and when Mr. Weiss set before him his unfaithfulness in its true character, he burst into a fit of convulsive weeping, and declared that in the afternoon, whatever opposed him, he would come forward and take on him the vows of the Lord. It was my turn to preach that afternoon, and of course it fell to me to baptize him and his children. We began worship, the prayer, and the sermon, and the old man did not appear. Mr. Weiss was at last summoned out. The boys had come, and their father begged Mr. Weiss to come to his relief. Mr. Edersheim was summoned out, I proceeded with the sermon, and we had been already two hours at worship. I gave out a hymn to be sung, and, in the meantime Mr. Weiss announced that the old man had come with three of his children, but begged to see me before he came to the ordinance. When I

came he burst into tears, and exclaimed that he was come, in the full view of all be had to encounter, to offer up himself and his poor children to his Redeemer. I must pass over the sensation which was produced on the Germans present, and our own people especially, when the old man, in answer to one of my questions, broke out into a short but energetic and affecting confession of his faith and motives. Who could have seen his three children, still in their every-day Jewish dresses, as they had been hastily carried off by the father, ready to be admitted into the covenant of redemption, without emotion? Every one of our proselytes professed that his heart had been strengthened. They boasted that now the reproach of God's people was, in a great measure, wiped away, and a weapon taken out of the hand of Satan. The high praises of God were in their hearts.

I must pass over the scene with his eldest son and wife, who came the same evening to our house. The latter lay down on the ground, and declared she would die there. She had been twenty-five years with her husband, and they had been remarkable for perfect harmony. I must hasten to tell you, in few words, the effects of this step, as they have appeared. Next day, Monday, having put off his Oriental dress (which we find essential to proselytes,) he proceeded to his shop, attended by three friends. The Jews flocked together out of all the lanes in the neighbourhood. Six individuals testify that not fewer than fifteen hundred must have been assembled opposite his shop. He opened his shop, but was obliged immediately to return. Stones, &c., began to fly, and several of Nahum's party received blows. The Jews scrambled over the paling at the back of his house, and threatened him with death. When the rabbi (who sent to ask if it was true) heard of the occurrence, he tore his hair and wept bitterly. The Jews have promised to support his wife, if she will separate from him. We found it necessary to apply to the authorities to protect him the next day from the Jewish mob. Protection was promised. Several of the German tradesmen accompanied him, to countenance and protect him.

The following extracts of letters from Mr. Edersheim, bring up the narrative to a later date:—

The same night (*i. e.* of the day after the baptism) Nahum petitioned for the assistance of the police, and a guard of three men was sent to his shop next morning. He himself went along in a noddy. The crowd assembled, but the Cossacks (policemen) beat without sparing amongst them, with their long leather switches. In the afternoon when I came along, all was quiet, and no insult whatever was offered to me. I saw the wife also at that time. The rabbi, who was in despair, tearing his beard and hair, had besought her with tears, to leave at once her husband; and in spite of entreaties and

admonitions, she was fast flitting. The youngest child (four years of age) was left to her, as we hoped she would soon come back to a husband whom, even at this moment, she confessed to have been always the best husband and tenderest father. Rabbi Nahum behaved beautifully. He fitted up her new house, and fixed a sum for her support. Returning home it grew late, and we wondered what had kept our friends so long away. Finally, they returned, greatly excited. It seems during the preparations for the wife's flitting it had grown dark. Then the mob from all the Jewish quarters collected. The police was soon found inefficient. One of our servants was then seized, but he proved a match for the three who had attacked him; but the crowd was about to surround them, when a large number of German Protestants, who had heard that their new co-religionist was being mobbed, and had assembled to aid the police, arrived, armed with large sticks. The Jews never attempted to resist; and the Germans, with the shouts of, "Down with the persecutors of Christianity!"—"Our religion is attacked," beat them in the most furious manner. Now, a number of soldiers with muskets came, and other policemen, who proceeded to take summary justice, by shutting the Jews (as many as possible) in a circle, and laid them down on the road, one by one, and beat them without mercy, young and old, rich and poor.\* Since that time all is quiet. . . .

Meanwhile, you can fancy yourself in what commotion the Jews are. Such a stroke they never got, or expected to get. The Rabbi was intending to proclaim a fast. When he first got the news, he is said to have torn his beard and hair, as if in despair. To-day, (for I am continuing this letter on Saturday) we have been informed that the Jews are forming schemes for carrying the children out of our house by violence. Except Mr. Edward, myself, and a little boy, there is no more to help. We have got a horse saddled to send off for the authorities whenever it is needed. While I write, the news is brought that a large number of Jews are assembled opposite our gate; two of them have already come in, but run out as soon as they saw us. Having taken all possible precautions, we are, I am thankful to say, calm and quiet. . . .

But what I have said does not exhaust the account of God's work here. You observe that I related the addition of *five* souls from amongst Israel to the Church, and the conversion of a Gentile Christian; but it seems as if the fire was beginning to spread. Already Jews have come to converse with Nahum about religion; and, as soon as the first tumult will be over, we hope to see, by grace, fruits of the work of God in his soul.

In fact, we know there are Jews convinced of the truth of Christianity, but were not so far touched by the Spirit as to enable them to make a *first* stand. Now, an epoch has come in the history of our mission—a precedent has been given, and, as far as we can judge, no better one could have been chosen. There is a general shake felt in the Jewish community; after Nahum's addition to the Church, every one feels as if not safe of his father, mother, brother, friend, neighbour or teacher. A panic has spread, which, though it now excites to the violent efforts of despair, showing itself in the unprecedented attempts the Jews are making, and in the schemes for their expulsion from the country, will necessarily reach (if by God's tender mercies we are upheld,) and both break the charm of the rabbi's bans and the tumultuous noise of the blasphemers, and for ever deter the Jews from molesting our people; while, at the same time, their courage will be taken away, and their efforts to lead inquirers astray will be lamed. But, more than that, the brethren have not a little been strengthened, and an example has been given to those who are without of the mighty power of God.

*Monday, June 14.*—I have merely to add, that all Saturday, Rabbi Nahum was besieged by the mob, but preserved; and we ourselves were about to be attacked at night, but providentially preserved. You cannot fancy what two nights we spent. I write in great hurry, as the post leaves, and I have to go to the authorities. I trust all will be set right to-day. Pray for us. A blessed work of grace has begun in my own family, two of its members are already, I trust, joined to Jesus.

*June 21.*—On Tuesday afternoon (all being quiet) I brought R. Nahum's two sons up to his shop; the people just stared at us through the windows, a few boys ran after us, but no insult whatever was offered, though *our* people are almost every day insulted. When in the shop, the mother was sent for. She came with her eldest son and infant girl. A very touching scene now ensued. The father and the children entreated the wife and mother not to leave them. I then explained to her some of our principles, and how she would certainly be allowed to remain a Jewess as long, if not longer than she desired herself. Finally, she resolved to come. We returned immediately, thanks unto God, and the children clung again to their restored mother, while the old man in tears repeated some passages of the Psalms. The same night, at half-past ten, we sent a carriage with three of our people, who, with the assistance of police, got all the things arranged, and the mother and the eldest son (who to come to us has left his wife) and the infant girl, are now also under our roof. All is quiet in town, and I hope they will be able to go back to their own house next week. The new comers are receiving daily instruction in preparation for baptism, which Mrs. N. and

\* There is in all this something of an air of wanton violence, which certainly we do not like, and with which we presume the excellent missionaries had quite as little sympathy.—*Ed. Jew. Chron.*

the infant girl will, I hope, receive very soon. I have also the joy of reporting the baptism of three other boys, one of nineteen, the other eighteen, and the third fifteen years, who were long under instruction. They were for a considerable time attentive, but in the case of two of them an evening lecture, in which I endeavoured to show the necessity of fleeing *at once* to Christ, was blessed for their more special awakening. No case, perhaps, presents a more striking example of the mighty power of God, than that of these three youths. Pray for us, for there is certainly a *great* work going on just now here. O! to have a mind like Jesus!

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### Presbyterian Church in Ireland.

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THIS body has two missionary stations; one at Hamburg, and the other at Damascus. Last year the sum of £1,741 was raised for this department of effort.

The Presbytery of Belfast lately ordained Mr. J. G. Given, as the Assembly's fourth missionary to the Jews.

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### Miscellaneous Intelligence.

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*Return of Jews to Parliament.*—At the late general election Baron Lionel Rothschild has been elected, along with Lord J. Russell, one of the four representatives of the City of London. There were several other Israelites candidates elsewhere. It is generally understood, that the legal barrier in the way of a Jew's sitting in Parliament will now be removed.

The New Synagogue *Shearith Israel*, in Charleston, S. C., was consecrated on the 13th of August. It has been erected by a body of protesters against the innovations introduced into the Old Synagogue.

The following items we have gathered, as usual, from various quarters:—


In the sitting of the three orders of the Prussian Diet, on the 18th, a proposition for authorizing marriages between Jews and Christians was carried by a majority of 281 to 142.—In its sittings on the 15th, the

three States of the Prussian Diet, adopted by 220 votes, against 115, the bill for the admission of Jews to all places except such as are connected with the exercise of other forms of worship or with religious instruction. In the sitting of the 17th, the Diet voted the admission of Jews to political and municipal offices, their admission as professors of mathematical, medical, and natural sciences, in the Universities; and the creation of a theological chair in one of the Universities.—The Prussian government has consulted all the Universities of the kingdom upon the question, whether any inconvenience can arise from the appointment of Jews to professorships at the Universities. That of Berlin has expressed an opinion in the affirmative.—Baron de Rothschild, of Vienna, has established a large manufactory of beet-root sugar in the district of Odersberg, in Moravia, in order to employ the labouring classes.—The Grand Duke of Mecklenburg Strelitz, has, in imitation of the Grand Duke of Mecklenburg Schwerin, relieved the Jews from the payment of the tax which they have hitherto paid under the name of "protection duty."—On the 14th, the Society of the citizens of Altona, in the Duchy of Holstein, held a General Assembly, at which they almost unanimously adopted a petition to the States, praying that Jews may enjoy the same civil and political rights as their Christian fellow-citizens.—The police of Königsberg have just prohibited the Jews of that town from changing the celebration of their Sabbath from Saturday to Sunday, a ministerial rescript having expressly forbidden all alteration in the exercise of the Jewish religion. The Jews of Königsberg are about to appeal against this decision, alleging in their favour that at Berlin the reformed Jewish religion is tolerated, and yet it differs materially from theirs.—The *Pure Verité* of Strasburg contains the intelligence, that M. L. Ratisbonne, a firm supporter of the Jewish School of Industry, has just purchased a large house, for 50,000 francs, and presented it for the purposes of the institution.—*The Oath of Public Officers* in Prussia has recently been modified, so that a Jew also can take it. It consists simply of the words "So help me God."—The Government of Hanover has made another grant of 800 dollars towards the establishment of a Jewish Seminary for the training of teachers, and most of the Jewish inhabitants have devoted to the furtherance of the same object their quota of the annual protection money recently remitted by government to its Jewish subjects.—In Warsaw, among a population of 160,000 souls, there are 38,000 Jews; in the kingdom of Bavaria there are at present 59,292 Jews; in the kingdom of Dalmatia (Austrian empire) there are only 446 Jews; and in the Austrian portion of Italy, 2,975. In the kingdom of Wurtemberg there are 11,266; in the kingdom of Hanover 11,127; and in the capital itself, 728; in the Grand Duchy



of Baden, 21,368; who are divided into 167 congregations; in Holland, 52,246; in Amsterdam alone there are said to be 30,000 Jews; France numbers 84,000; Cracow and its district, 15,000.—Pursuant to a recent law, the Jews of Saxony are admissible to the office of justice of peace, and, accordingly, every allusion to religious distinction has been omitted in the oath to be taken by these functionaries.—There are at present 40,000 Jews in the town of Tunis; they have thirty places of worship.—A terrible fire broke out at Salonica on the 17th June, and continued burning for twelve hours. The quarter inhabited by the poorest Israelites fell a prey to the flames, and numerous families are thus reduced to beggary. Ten thousand Jews are, at this moment, without food or shelter.—The protection and poll tax hitherto levied upon the Jews of Hanover, was discontinued from the first of July last.—Religious tolerance has made such progress at Rome, that several Jews have lately been allowed to become members of the Roman Club, from which they were formerly excluded.—According to a recent decision, the Masonic Lodges of Prussia are authorized to admit all Freemasons of whatever religion they may be. Hitherto Jews have been excluded from the fraternity.—The *D. A. Zeitung* contains the following report,—“The Emperor has added to the military code, a special law concerning the celebration of the Jewish festivals.” According to this law the Jewish soldiers are exempt from all service, and permitted to attend public worship in the synagogue, on every festival on which they are prohibited to work by the law of Moses.—According to a late regulation, the Jews serving in the Russian army may advance to the rank of a lieutenant. This, as well as the preceding report, seems to indicate a milder treatment of the Jewish soldier, though no change in the treatment of the other Jews is perceptible from the numerous accounts which we are in the habit of receiving.—The Bavarian Government has given permission to the Rabbis of Bavaria to take part in the Congresses of Rabbis held in different parts of Germany.

## Donations & Subscriptions.

 The Treasurer of the American Society for Meliorating the Condition of the Jews, gratefully acknowledges the receipt of the following collections and donations to the funds of the Society, from August 15th to September 15th:—

By Rev. J. H. Bernheim.

Andover, Mass., West Parish, Cong.  
Esq., ch., \$11; do., Peter Smith,  
\$10; do., small sums, \$6; to cons.  
Rev. S. C. Jackson L. M. .... \$27 00

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G. Rankin, Esq., L. M., ..... 137 55  
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Peterboro', N. Y., U. Cong. ch. .... 10 00  
Waterville, N. Y., Presb. ch. .... 5 65  
..... Bap. ch. .... 3 03  
Sangerfield, N. Y., Presb. ch. .... 1 40  
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Webster ..... 50 00  
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Rev. A. Perkin, Poughkeepsie, by  
Mr. F. Pigot, ..... 1 00  
Second Presb. ch., Cranberry, N. J.,  
by Rev. J. W. Blythe, ..... 10 00  
Sundry individuals of the same  
church, ..... 15 00  
Mr. R. A. McFarland, don. .... 5 00  
Subscriptions to Jewish Chronicle. . 157 20

CORRECTION.—The donation acknow-  
ledged last month from the Congregational  
church in Bradford, Mass., was to constitute,  
in part, the Rev. Nathan Monroe a L. M.



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For the Jewish Chronicle.

JOHN THE BAPTIST.

The Scope and Intent of his Ministry and Baptism.

MATTHEW III. 1, 2.

No. XVIII.

IN the last four essays, I have endeavoured to show how far the ministry of John the Baptist fulfilled the prophecies of Isaiah and Malachi, concerning the forerunner of Messiah. Distinct and correct views on this question are indispensable to the right apprehension of the nature and scope of John's ministry, and the use and intent of the baptism he administered. The record of his ministry is very brief, but sufficiently at length to be understood, if considered in connection with the great scheme of the divine proceedings towards the race of Israel, as disclosed in the scriptures. This scheme, so far as it proposed the trial of the Jewish nation as subjects of an economy of law, has already been adverted to. In pursuing the subject, I shall have occasion to show, in other respects, the bearing of that scheme on the ministry of John.

From what has been said it may be inferred, that the ministry of John was confined to the Jews of that age, among whom personally he appeared; and in fact it was so, in the same sense that the ministry of Moses, in bringing their forefathers out of Egypt through the Red Sea to the foot of Mount Sinai, was personal to those individuals whom he thus led.

But the parallel can be run no farther; for God employed the hand of Moses to lay the foundations of the Legal or Levitical dispensation, subject to which the nation was to continue until Christ came; but John's ministry wrought its full effect in what it did to prepare the way of the Lord among the Jews of that age. My meaning will be more clearly apprehended, perhaps, if I add, that John's ministry, or doctrine, or baptism, was not to be extended to other times, or to other lands. On the contrary, *as to all its designed uses and effects*, it was lost and disappeared in the *personal* ministry of the Lord Jesus. Does the reader doubt this proposition? Then let him attend to the following considerations:—

John was a minister of the circumcision. We do not read that he ever passed beyond the bounds of the land of Israel, or that he preached to or baptized Gentiles, or that he commissioned his disciples to do so. The prophecies we have before noticed, (Isa. xl. 3; Mal. iii. 1,) limit his mission to that people, and it would be strange, indeed, that his mission as a forerunner of Messiah, should have a wider scope than *the personal* ministry of Messiah himself. Now the Lord Jesus said of himself, that he was sent only to the lost sheep of the house of Israel; (Matt. xv. 24.) He limited the first commission he gave the twelve to that people, (Matt. x. 5, 6,) and Paul describes him as a minister of the circumcision for the truth of God to confirm the promises; (Rom. xv. 8.) I need not dwell on this point. The reader will doubtless agree

with me thus far. But my proposition goes farther.

The ministry of John wrought its full effect in what it did to prepare the people *then living* in the land of Israel to receive the Lord Jesus, whom nevertheless they did not receive; (John i. 11.) "He must increase, I decrease;" (John iii. 30.) In saying this, John was fully aware that both himself and the Lord would be rejected. It was shown in a former essay, it was impossible that either should be received, and the other rejected. But here he says of himself, "I must decrease." Besides, his allusion to Jesus as the lamb of God, (John i. 29, 36,) shows that he was aware of the Lord's rejection and death. This prediction, as it respected John, was certainly fulfilled, when he was put to death, by the hand of Herod. No fruit sprang from his death, as there did from the death of the Lord. He had no successors in his ministry. The people to whom he was sent, were themselves also soon after rejected of God and cast off—their city was laid waste and their children dispersed among all nations. Admitting even that they are hereafter to be gathered again, and established in their own land, and effectually prepared to receive their king at his second coming, still the ministry of preparing them for that coming, as we have reason to believe, will be committed to another; so that no fruits can come, either from any future or his past ministry, other than that which he himself lived to see.

But not so was it with the ministry of the Lord Jesus. In his death he accomplished his most signal triumph; (Heb. ii. 14.) The light he brought to the Jews was not extinguished when they cut him off. It sprang up again from the gloom of the grave, and poured its beams far and wide over the nations.

But even this is not the full sense of the words of John. The crucified One is yet to increase in the power of his grace over the descendants of those who pierced him; (Zech. xii. 10.) The light, which thus rose on the Gentiles eighteen

centuries ago, is yet to beam in far greater brightness upon his own land, which, though so long desolate and defiled, is still the most cherished of all lands, and there shall he be yet more visibly magnified in the increase of his government and peace, upon the throne of David and upon his kingdom, to order and establish it with justice and judgment for ever; (Is. vii. 9; Luke i. 32, 33.) Indeed, it was precisely through the decrease, or failure of John to make that people ready and prepared for the reign of Immanuel, that these glorious results were ordained to be wrought; (Luke xxiv. 26.) Whether this be the import of John's prediction, as it respected the Lord Jesus, thus much is clear; it must have been fulfilled, as it respected himself, when he was rejected and set at naught.

But the proof upon which I wish especially to insist is derived from the baptism he administered. This rite was co-extensive in its import with the doctrine John preached, and was of effect during the order of things for which it was appointed. For aught that appears, John continued to baptize as long as he continued to preach; but to the end of his course he proclaimed himself the *mere forerunner* of another; (Acts xiii. 25.) We are not informed by what words he accompanied this rite, nor do I suppose it is important that we should know what they were, notwithstanding much learning has been employed to resolve the question. (See Vossii *Theses Theologicae, de baptismo Johannis*, and the many authors cited pp. 390-407.) It is enough to know that he gave the rite a prospective reference, and in this respect it was in harmony with his doctrine. This is proved by the words of Paul, recorded in Acts xix. 4; "John baptized," &c., "saying unto the people that they should believe on him *which should come after him*." But when he came, whom John preached *should* come, and the people did not believe on him nor receive him, (John i. 11,) the use or typical design of

his baptism failed as it respected the people, and a new baptism was appointed, adapted to the new order of things which was brought in through the death of Christ; (Matt. xxviii. 14.) Accordingly Paul rebaptized those who had received the baptism of John, (Acts xix. 3, 5,) plainly teaching thereby, that John's baptism was no longer of any avail. It is remarkable, too, that the doctrine of John, which his rite of baptism accompanied and (so to speak) symbolized, viz., "that the kingdom of the heavens had come nigh," was not preached by the apostles under their second commission; (Matt. xxviii. 19, 20.) The coterminous cessation of the doctrine and the rite, shows their connection; and the introduction of a new doctrine and a new rite in their place, shows that they belonged to an order of things or to an economy which had been superseded. This, perhaps, is the reason why so little is recorded of John's preaching and baptizing. Both belonged, or had respect exclusively to the Jews of that age in particular, and to an order of things which continued but a short time, and was not to be renewed. The record of either, therefore, in detail or beyond the general matters of fact could not furnish instruction to Gentiles, or to Jews of any later age.

These considerations sufficiently establish the proposition under examination. But there is another I cannot waive, on account of the bearing it has upon other topics. Although we know not the form of words which John used in administering this rite—unless Paul gives it (Acts xix. 4)—yet it is clear, he did not baptize into the name of Jesus. This is shown by the fact, that John knew not that Jesus was the Christ, until he came to him for baptism (John i. 31.) and, according to Lightfoot, this was not till six months after John began to baptize. We have seen also that he did not baptize the people into the death of Christ, (Rom. vi. 3,) for if he did, why should his baptism be suspended, seeing it was divinely appointed? (John i. 33; Luke iii. 2, 3;

vii. 30; Matt. xxi. 25.) Into what, then, did he baptize? We may derive a hint here from the learned Jews of John's day. They shared in the common expectation of the nation, that Messiah was soon to appear, and bring with him a *new economy of God's government over them*. To such a change the rite of baptism was an appropriate preparation. Hence their question to John; "Why baptizest thou then; if thou art not that Christ, nor Elias, nor that prophet?" (John i. 25)—thus admitting, by implication at least, that, if he were *either*, his authority to baptize could not be questioned. These considerations, connected with the fact that John actually proclaimed a new dispensation, lead me to suppose that his baptism respected *primarily* the dispensation which he announced, and the Messiah only *mediately* through that dispensation, or as he was connected with it in the scriptures.

This supposition is corroborated by the uses to which the rite of baptism was applied by the Jews at that time, and to which it had been applied in former periods of their history. It was customarily used for the admission of proselytes individually into their commonwealth, and to participation in the benefits of the national covenants.\* But as John applied it to *the great body of the people*, who were already in the commonwealth and sharers in the covenant, it could not have this use. It could only have respect to a new dispensation of their own religion.

This conclusion is moreover confirmed by the comparison Peter instituted between baptism and the ark, whereby Noah was introduced from one world, (or dispensation of God's government over it,) into another. (Comp. 1 Peter iii. 20, 21, and 2 Peter ii. 5, and iii. 6, 7;) and still farther, by the comparison Paul makes between baptism and the cloud by which, and the sea through which, the Israelites were brought into the land of promise, and under the legal or Levit-

\* Godwyn's *Moses and Aaron*, lib. i., cap. 3.



ical form of the divine government; (1 Cor. x. 1, 2.) The dispensation of law, which was preceded by baptism in the cloud and sea, continued, without any other *baptism of the people as a nation*, until John was sent to preach a new dispensation, and the authority to baptize the people was involved, so to speak, in his authority to preach a new dispensation, that, namely, of the kingdom. Hence perhaps his cognomination of Baptist; and hence our Lord uses the word *baptism*, in a sense which includes John's doctrine; (Matt. xxi. 25.)\* The right

\* John's times were the *times of baptizing*, whereas the Lord's personal ministry was the *time of miracles*. John wrought no miracle, and the Lord Jesus did not baptize, nor commission his disciples to do so, when he sent them forth to preach the kingdom. (John iv. 2; x. 41; Matt x. 7, 8; Luke ix. 1, 2; x. 9.) Before John was imprisoned, and after he had removed to Ænon, near Salim, the disciples of the Lord Jesus did baptize; (John iii. 22, 26; iv. 1.) But this was *before* the Lord appeared publicly as a preacher of the kingdom, (Matt. iv. 12; Mark i. 14.) although it was *after* he had begun *privately* to make disciples, and *after* he had performed some miracles in anticipation of the public assumption of his office. The whole of John's Gospel preceding the 43d verse of the 4th chapter, relates to the actings and doings of the Lord before the imprisonment of John Baptist—which the other Evangelists did not think it necessary to record. The journey of the Lord into Galilee, mentioned in John iv. 43, is the same as that mentioned in Matt. iv. 12; Mark i. 14; Luke i. 14. If we hear this in mind, we get a clear and natural sense to some expressions in this part of John's Gospel, which are otherwise obscure. "My hour is not yet come," John ii. 4; as if he had said, "the time to enter upon my public ministry as a preacher of the kingdom, and to perform miracles in proof of the proclamation, has not yet come. John Baptist is still at large, and the times of baptizing have not yet elapsed, and the time for miracles has not yet come." So the citation of Ps. Lxix. 9 in John ii. 17 conveys an allusion to the Lord's zeal for the honour of his house, in thus exerting his power *before the time* for

to do either required a special authority like that given to Moses, which the people might reasonably require should be attended by abundant and clear credentials; (Acts vii. 36.).

Strictly speaking, therefore, this rite, as applied to the Jews collectively, was not *simply* and *merely* a legal rite, though it partook of that nature. It was also a rite of introduction, or a rite *initiatory into a new economy*, and proper to be used only by a special and extraordinary messenger, so often as it should please God to supersede an existing dispensation by the introduction of another. In this way it was made the means of signifying the divine purpose, and in the instance under consideration, by awakening the national mind to a state of earnest expectation and watchfulness, (Luke iii. 15,) was a means designed to make Messiah manifest to their observation; (John i. 31.)

These considerations justify the belief, that John's authority was authenticated by tokens of the most unequivocal and decisive import, as was stated in a former essay; and, although he wrought no miracles, as Moses did, yet, as I think, we may believe without rashness, the scribes of John's day had as little ground to question his authority, as they would have had to question that of Moses or Elijah, had they lived in the days of those prophets.

The functions of John, then, in proclaiming the near approach of a new dispensation, and in baptizing the *whole body* of the people—all who would come to him—without regard to age or sex, personal character or condition, (Luke

him to take up the office of a preacher of the kingdom, had come; that is, during the times of John; which were the times of baptizing. Another instance of the Lord's zeal to anticipate his work, if I may so say, is in Luke ii. 46—50. (See Dr. Robinson's Harmony; also Newcome's and Le Clerc's.) I add only, we have no evidence that the disciples of the Lord baptized after John's imprisonment; (Luke iii. 21.)



vii. 29, 30,) in order to prepare them for it, were similar *in kind* to those of Moses, when, as the minister of God, he led the whole body of Israel through the sea—thus baptizing them—to the foot of the mount, to receive the law, and to come into new covenant-relations with God, and be made the subjects of a new dispensation of his government; (Exod. xix. 5, and the whole chapter.)

The application of this argument to the question under consideration, if not already apparent, may be easily shown. As John's baptism had respect to the Jews *as a nation, and to no other people*, so the coming dispensation which it prefigured had respect *to the Jews as a nation, and not to any other people*; just as the baptism in the cloud and in the sea was applied and confined to the *very same* individuals, who were brought under the legal dispensation, and to no other persons. And the rite being thus co-extensive, in its symbolical import, with the doctrine, and applicable to the same persons, it follows that the dispensation which John preached, was not the dispensation of the Holy Spirit, but the dispensation of the personal ministry of the Lord Jesus among the Jews; or the dispensation of the kingdom come nigh to that people;—for to no other persons was his baptism applied, and to no later time did its effect continue.

There are other topics of great interest connected with John's baptism. These I hope to discuss hereafter; but the scope of John's ministry, as just stated, is a subject of so much importance that I cannot dismiss it without some observations upon the theory commonly maintained by learned commentators on this subject.

AZOR.

### SEVENTY-TWO RELIGIONS.

Jews throughout the world, as well as Parsees, Mohammedans, Eastern Christians, Sabæans, and Hindoos, believe that there are in the world 72 religions, 72 languages, and 72 nations.—*Dr. Wolff.*

### SOCIAL ARRANGEMENTS OF THE ENGLISH JEWS.

In externals, and in all secular thoughts and actions, the English naturalized Jew is, as already mentioned, an Englishman, and his family is reared with the education and accomplishments of other members of the community. Only in some private and personal characteristics, and in religious belief, does the Jew differ from his neighbours. Many of the British Jews are descended from families who resided some time in Spain; others trace their origin to families from Germany. There have always been some well-defined differences in the appearance, the language, and the manners of these two classes. The Spanish Hebrews had occupied so high a position in Spain and Portugal, that even in their compulsory exile their peculiarly high and honourable principles, their hatred of all meanness, either in thought or act, their wealth, their exclusiveness, and strong attachment to each other, caused their community to resemble a little knot of Spanish princes, rather than the cowed and beading bargain-seeking individuals usually known as Jews.

The domestic manners of both the German and the Spanish Jews in Great Britain, are so exactly similar to those of their British brethren, that were it not for the observance of the seventh day instead of the first, the prohibition of certain meats, and the celebration of certain solemn festivals and rites, it would be difficult to distinguish a Jewish from a native household. The characteristics so often assigned to them in tales professing to introduce a Jew or a Jewish family, are almost all incorrect, being drawn either from the impressions of the past, or from some special case, or perhaps from attention to some Pole, Spaniard, or Turk, who may just as well be a Polish or Spanish Christian, or Turkish Mussulman, as a Jew.

These great errors in delineation arise from the supposition, that because they are Hebrews they must be different from any other race. They are distinct in feature and religion, but in nothing else. Like the rest of the human race, they are, as individuals, neither wholly good, nor wholly bad; as a people, their virtues very greatly predominate. Even in the lowest and most degraded classes, we never find those awful crimes with which the public records teem. A Jewish murderer, adulterer, burglar, or even petty thief, is actually unknown. This may perhaps arise from the fact, that the numerous and well-ordered charities of the Jews prevent those horrible cases of destitution, and the consequent temptations to sin, from which such a mass of crime proceeds. A Jewish beggar by profession is a character unheard of; nor do we ever find the blind or deformed belonging to this people lingering about the streets. The virtues of the Jews are essentially of the domestic and social kind. The English are noted for the comfort and happiness of their firesides, and in this loveliest school of virtue, the Hebrews not only equal, but in some instances surpass, their neighbours. From the highest classes to the most indigent, affection, reverence and tenderness, mark their domestic intercourse. Three, sometimes four generations, may be found dwelling together—the woman performing the blended duties of parent, wife and child; the man, those of husband, father and son. As members of a community, they are industrious, orderly, temperate and contented; as citizens, they are faithful, earnest and active; as the native denizens of Great Britain, ever ready to devote their wealth and personal service in the cause of their adopted land.

When we remember how small is the number of Jewish denizens in the great city of London, compared with its Christian popula-

tion, and observe the variety and number of their charities, we are surely borne out in our assertion, that benevolence is a very marked characteristic of the Jews. Nor is it a virtue confined to the rich. Beautiful is that charity which is shown by the poor to the poor, and it is in this that the Jews excel. To relieve the needy, and open the hand wide to their poor brother, is a repeatedly enforced command of their religion, which they literally and lovingly obey.

Nor are these charities confined only to their own race; they never refuse assistance, according to their means, whatever may be their creed. Neither prejudiced nor penurious in calls of philanthropy, their heart is as open as their hand; and if they amass gold too eagerly, the fault is in some degree atoned by the use to which it is applied. Nor can it be doubted that as time rolls on, and even the remembrance of persecution is lost in the peace and freedom which will be secured them, the mind as well as the heart will be enlarged; and that while they shall still retain their energy and skill on the Exchange and in the mart, literature and art will enliven and dignify their hours at home. We may mention as a hopeful symptom the recent establishment of the Jews' and General Literary and Scientific Institution (the Sussex Hall of Leadenhall street.) Here Spanish and German Jews meet on common ground; classes, lectures, and an excellent library, are open alike to the artisan, the tradesman, the merchant, the professor, and the idler; and from the eagerness with which all classes avail themselves of the advantages afforded by the Institution, it would appear that its value was duly appreciated.

#### **Founder of the Rothschild Family.**

There is a street in Frankfort-on-Maine, called the Juden Strasse, or Jews' Street, in which the houses look so aged and poverty-stricken,

that to walk down almost seems to transport one to the middle ages, and recalls all the painful stories of the Jews of that time, and the marvellous tale of the lavish splendour and great wealth which these hovel-like entrances concealed; the affectation of poverty and abject misery assumed, not from any miser-like propensities in themselves, but to deceive their cruel foes, to whom the scent of wealth was always the signal for blood. In this street, during the late war, dwelt an honest, hard-working Jew, little regarded by his fellows of his own or the Christian faith; he was poorer than the generality of his brethren, and there was nothing in his appearance or manner to denote a more than common mind. How it happened that he was selected as the guardian of certain monies and treasures belonging to a German prince, whom the fate of war had caused to fly from his possession, does not appear; but certain it is the trust was willingly accepted and nobly fulfilled. The confusion and alarm of the French invasion, and the various revolutions in Germany thence proceeding, extended to Frankfort. Many of the Jews were pillaged; for wealth being imagined synonymous with the word Jew, they were less likely to escape than any. The Jew we have mentioned was amongst the number, but so effectually were the prince's treasures concealed, that their existence was not even suspected. And when the tumult had ceased, and Frankfort was again left to its own quiet, the Jew's own little property had greatly diminished, but his *trust* was untouched. Some few years passed; the pillaging of Frankfort had reached the ears of the dispossessed prince, and he quietly resigned himself to the belief that his own treasures had shared the common fate, or at least had been appropriated by the Jew to atone for his own losses. As soon as he could, he returned to his country, but he was so fully possessed with the idea that he was utterly improv-

erished, that he made no effort at first even to inquire after the fate of his property. His astonishment—which, however, admiration and gratitude equalled—may be conceived, when he received from the hands of the Jew the whole untouched; some assert with the full interest of certain sums which his necessities had compelled him to use; but this is traditional. We can only vouch for the truth as far as the immediate undiminished return of the whole property as soon as claimed. The *effects* of this honourable conduct can be traced to this day in the whole financial world.

The prince was not of that easy nature to be satisfied with mere expressions of gratitude. He spread the tale—which, regarded as an utter contradiction to the imagined characteristic usurious practices of the Jews, appeared far more extraordinary than it really was—over all the courts of Germany. From them it spread to other kingdoms: the Jew found himself suddenly withdrawn from obscurity, and all his talents for financial enterprise—of the extent of which, perhaps, he had been ignorant himself till the *hour* found the *man*—called into play. Not only did he amass such wealth himself as perhaps sometimes to cause a smile at the treasures which had seemed of such moment to their owner, but his family, ennobled, accomplished, prince-like in their establishments and position, may be found scattered in almost every European court, and acknowledged on every Exchange as the great movers of the money market of the world. But the widow of their founder, now nearly a century old, refuses all state and grandeur: she receives the visits of her descendants, but in the same lowly dwelling that beheld the rise and growth of her husband's fortunes—in the old dilapidated Juden-Strasse of Frankfort.—*History of the Jews in England.*



For the Jewish Chronicle.

## DOCTRINES OF THE RABBIS.

*King Solomon's Power over the Evil Spirits and other Creatures—also, his Letter to the Queen of Sheba.*

AFTER the reign of David, the King of Israel, his son Solomon was made king, and the Holy One, blessed be His name, gave him power and wisdom, to rule over the wild beasts, over the fowls under heaven, over all the creeping things upon the earth, and also over the devils and night spirits. He also understood their language and they his, as it is written, 1 Kings iv. 33: "And be spake *with the trees*." \*

Once, when the heart of the king Solomon was jovial with wine, he sent for all the kings who resided near to the land of Israel, to visit him in his royal palace. And when his heart became more joyful with wine, he commanded to bring before him all those cymbals, trumpets and harps, upon which his father David used to play. And his heart became more and more cheerful with wine, so that he commanded to send for all the wild beasts and fowls under the heavens, and creeping things upon the earth, even the devils and spirits of the night, in order to dance before him, and to see his glory, together with all the kings who were round about him. The royal Secretaries sent for them, and they appeared. But among the fowls, the heath-cock failed to come; at which the king became very angry, and sent for him. The heath-cock ex-

cused himself, having been afar off in a distant land, called Sheba. There he had seen a city called Kithor, over which a woman reigned. Should it please the king to send for her, he would deliver the letter to her. Immediately the king wrote a letter to the Queen of Sheba, and put it under the wings of the heath-cock, who brought it over to the queen. The contents of the letter were as follows:—

"Be saluted, together with thy noblest ones, by me the king Solomon. It is known unto thee that the Holy One, blessed be His name, has made me a king over the wild beasts, over the fowls under the heaven, over all the creeping things upon the earth, and also over the devils and night spirits. All the kings from north and south, east and west, have visited me. It is my desire, that you also may visit me, and, if you do so, I will honour you in the presence of all the kings before me. But if you shall not come, I shall send against you kings, and regiments, and troops. And if you ask, What kings, regiments, and troops has the king Solomon? Know, that the wild beasts are the kings, the fowls of the heavens are the troops, evil spirits, devils and night spirits, are the regiments. They shall come and destroy you," &c.

When the Queen had read this letter, she sent him immediately ships with presents, spices, very much gold and precious stones, &c., and came to him. For, indeed, who could resist such an amiable invitation?

We find this spirited relation adopted in the Alcoran, Mohammed probably having learned it from a rabbi.

\* Again a proof of the perversion and misinterpretation of the text in the Bible. Instead of "He spake *with the trees*," we read there, "He spake *of trees*."



*Concerning the Moon.*

According to the doctrines of the rabbis, the moon was made in the beginning as large as the sun. But the moon found the arrangement not wise, that two such large celestial bodies should rule over the earth, and said, It is not good that two kings should reign under one crown. The consequence was, she was made smaller. Not satisfied, however, with this, she complained of it bitterly, and, in order to appease her, God commanded to bring before her, every new-moon, a sin-offering. Thus we read in the *Talmud*, *Jal-kut Schimoni*, concerning the first book of Moses, fol. 4, col. 1, num. 8:

“Rabbi Simeon, the son of Asai, objected and said: It is written, Gen. i. 16, ‘And God made two great lights,’ and farther, ‘the lesser light.’ What is meant by it?

“The moon said unto God, ‘Lord of heaven and earth! it is impossible that two kings can make use of one crown. One of them only can rule at one and the same time.’ Thereupon said the Lord unto her, ‘Go, and become smaller.’ But she replied, ‘Lord of heaven and earth, because I propounded a just cause, shall I go and become smaller?’ and the Lord answered, ‘Well, go and rule the day and the night.’ She again replied, ‘O Lord, what profits a light in the mid-day?’ And the Lord said, ‘Go; Israel shall count their days and years according to thee.’ ‘But it is written,’ replied the moon, ‘And let *them* be for signs and for seasons, and for days and years;’ (Gen. i. 14.) Then said God, ‘The righteous shall be called by thy name: e. g., Jacob, the small

one; Samuel, the small one; David, the small one,’ &c. But all these offers she refused, until at last, God made the proposition to bring before her a sin-offering, as a compensation for having made her smaller. This proposition was accepted.”

Concerning this sin-offering, however, we read in another passage in the book *Rabboth in Bereschith Rabba*, *Parascha 5*, fol. 5, col. 4:—

“Rabbi Pinchas has said, At all offerings it is written, ‘One kid of the goats for a sin-offering;’ (Lev. xxiii. 19; Num. vii. 16;) but at the offerings at the new-moon it is written: ‘One kid of the goats, for a sin-offering unto the Lord;’ (Num. xxviii. 15.) For what reason the addition, ‘unto the Lord?’ God has said: ‘Bring ye before me a sin (offering.) on account of having made the moon smaller; for I am he who is the cause of her going in his (the sun’s) limits.”

According to this explanation, God had committed a sin; therefore this sin-offering, to make an atonement for it.

*How Adam came to understand the Rite of Burial.*

Adam and Eve sat down to weep and mourn for Abel; and they did not know what to do with his body, because they were not acquainted with the rite of burial. And behold, there came a raven, of whose companions one was dead, and took the dead raven, and buried it in the ground, and hid it from before their eyes. Thereupon said Adam, “Like as this raven did, I will do also.” And he took immediately Abel’s body, buried it in the ground, and hid it.

B. S.

## REV. MR. SIMEON AND THE CAUSE OF ISRAEL.

(Concluded from p. 151.)

MR. S. died Nov. 13, 1836. Describing his exercises about a fortnight before that event, Mr. Carus says :—

His nights about this time were generally very restless, and he would employ himself in meditating on such portions of scripture as particularly displayed the love and immutability and sovereignty of God, or else tended to deepen his sense of sin and promote contrition of heart. But as the time approached for the meetings in behalf of the Society for the Conversion of the Jews, and for the anniversary sermons at his church, his thoughts soon became engrossed with this great subject, to which he had so long devoted his warmest regards. He wished to deliver, he said, his dying testimony to “its immense importance,” and prepared to compose an address to be read to the undergraduates at their meeting on the following Monday. Being afraid he might not remember the texts, which he wished to refer to when he came to dictate the address, he ordered his attendant to get his small Bible, and directing her where to find them, he desired her to read them out, and then mark them down, saying with great emphasis, “*Take care of those texts; they are gold, every one of them.*” He then dictated the following :—

“I wish to show you what grounds we have for humiliation, in that we have been so unlike to God in our regards towards his fallen people. See Jer. xii. 7 : ‘I have given the *dearly beloved of my soul* into the hand of her enemies;’ and again, Rom. xi. 28 : ‘As touching the election, they are *beloved* for the fathers’ sakes.’ And to bring you into a conformity to God in relation towards them, so far as it respects your ef-

forts for their welfare, and your joy in their prosperity; see Ezck. xxxvi. 22–24 : ‘Therefore say unto the house of Israel, Thus saith the Lord God; I do not this for your sakes. O house of Israel, but for mine holy name’s sake, which ye have profaned among the heathen, whither ye went. And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes. For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.’ And again, Jer. xxxii. 41 : ‘Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly *with my whole heart, and with my whole soul.*’ And lastly, see Zeph. iii. 17 : ‘The Lord thy God in the midst of thee is mighty; He will save, He will rejoice over thee with joy; he will rest in his love; he will joy over thee with singing. I will gather them that are sorrowful for the solemn assembly, who are of thee, to whom the reproach of it was a burden. Behold at that time I will undo all that afflict thee; and I will save her that halteth, and gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame. At that time will I bring you again, even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the Lord.’”

On Sunday morning, (October 30,) when I came to him, after hearing the sermon on behalf of the Jews, and began to speak to him of the forcible manner in which the matter had been treated by Mr. Noel, he immediately rejoined by a comment on our ignorance, as well as want of feeling, on the whole subject; and then, alluding to the texts before selected, he begged me to ob-

serve the strong expressions which God had been pleased to use when describing *His* intense and unalterable regard for his ancient people. "Sec," said he, "how wonderfully He speaks; He calls them, 1. The dearly beloved of my soul;—and then He says, 2. I will plant them in their own land assuredly with my whole heart, and with my whole soul;—and then again, 3. He will rejoice over them with joy; He will rest in his love; He will joy over thee with singing:—nay, more, 4. They shall be a name and a praise among all people of the earth." His thoughts on this and the following days, as might be anticipated, were chiefly given to the subject of the Jews: and he then dictated the address to the undergraduates.

This address is not given in the Memoirs, but we extract it, with the introductory notice, from the Appendix to *Bickersteth's Restoration of the Jews*:—

The following address from the Rev. Charles Simeon to the students composing the Undergraduates' Missionary Association (of which the Rev. W. Carus, Fellow and Senior Dean of Trinity College, is President,) was, at his express desire, taken down by me, from his dictation, on Monday morning, the 31st of October, 1836, (while lying on his bed without hope of recovery,\*) with a view to its being read at the meeting of the association in the evening of the same day. So calm and collected, so vigorous, I may say, was his mind throughout, that on reading over to him the draft of which this is a transcript, no correction *whatever* was found necessary, and it was read by me to the meeting word for word as it was dictated to me, in a low whisper, from his own lips. It was written with the knowledge that the subject of the conversion of the Jews would be

brought before the Society in the course of the evening.

G. SPENCE.

*My Dear Young Friends*:—I have long wished to address you on this occasion, and since I had no hope of doing it by word of mouth, I have wished to do it through the medium of Mr. Spence,† but the weakness that has come upon me, incapacitates me from doing it as I could desire. You will, however, excuse my infirmities.

The thing which I wish to bring before you is this:—Ought we, or ought we not, to resemble Almighty God in the things most near and dear to God himself?

It has been the one object of my life to do so, and it is my dying prayer for you that you may do so also.

Now, I ask, what is, at this very moment, God's view of his ancient people, and his feelings towards them? "I have delivered the *dearly beloved of my soul* into the hand of her enemies." Jer. xii. 7.

Are such *God's* feelings towards them even now? And ought not ours to resemble them? Have we no cause for shame and sorrow, and contrition, that we have resembled him so little in past times? And has not every one of us cause for shame, and sorrow, and contrition, for his sad want of resemblance to God at this very hour? Yea, for his *very contrariety* to God in this respect? Yes, have we not reason to blush and be confounded before God, when not even a desire for this resemblance has existed in our minds?

Respecting them at this moment, also, God says, (Rom. xi. 28,) "They are *beloved* for the fathers' sakes;" and have we no sense of shame that there is *no correspondence* of mind between God and us in that respect?

But God says concerning them, "I do not this for your sakes, O house of Israel, but for mine *holy*

\* He died on Sunday, the 13th of November, at a quarter before two o'clock.

† One of Mr. Simeon's curates.



*name's sake*, which ye have profaned among the heathen whither ye went. And I will sanctify *my great name*, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that *I am the Lord*, saith the Lord God, when I shall be sanctified in you before their eyes. For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land." Ezek. xxxvi. 22-24.

Now, I ask, let the *Jews* be ever so insignificant, that we do nothing for *their* sakes, ought not the glory of *God's holy name* to be as dear to us as it is to him? Are there no *obligations* lying upon us on this ground? Have we no cause for shame, and sorrow, and contrition, that these considerations have weighed so little in our minds? Surely, if we felt as we ought, the glory of God, as connected with this subject, *should* be dear to us, dearer than life itself. But who in this view does not stand self-condemned before God?

But let us enter upon another part of the subject. God's *design* and *purpose towards* them, (Jer. xxxii. 41,) "Yea, I will *rejoice* over them *to do them good*, and I will plant them in this land assuredly *with my whole heart*, and *with my whole soul*."

Now, I ask, is this *God's* state of mind towards them? What, then, should have been ours? But, alas! what are our own? What have they been in times past? What are they at the present moment? Tell me, are we not *sadly unlike* to God? and should it not be a matter of daily humiliation that we are so? Yea, should we not all rise at this moment as one man with self-indignation against ourselves, that we are so *utterly* unlike to God? and so little ardent to resemble him, and to accomplish his will?

Read what is said at Zeph. iii. 17-20, "The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy;

he will rest in his *love*, he will joy over thee with singing. I will gather them that are sorrowful for the solemn assembly, who are of thee, to whom the reproach of it was a burden. Behold, at that time I will undo all that afflict thee: and I will save her that halteth, and gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame. At that time will I bring you again, even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the Lord."

And having read it, ask whether we should not rise to this mind? Can we hope for God's blessing on our own souls, when we have so little regard for the souls of his most dear people, and so little resemblance in ourselves to him respecting them?

I say no more. May God speak to all of you with thunder and with love. And may my *dying* hour be a source of *life* to God's interest among you all, both in this place and throughout the world.

The address was listened to throughout with the most intense interest and attention—as a voice from the grave.

Our heart's desire and prayer to God is, that these faithful words of His dying servant may now in like manner impress all, under whose eyes they shall come.

## DAVID AND SOLOMON.

THE kingdom of David, with the conquest of the enemies of Israel, came first, and afterwards the reign of Solomon: yet both David and Solomon were clear types of our Lord. So the company of saints first appear as *armies of heaven*, (Rev. xix. 14,) and share with Christ in the subjugation of his enemies, before they are fully revealed



in the peaceful glory of the heavenly Jerusalem, the mansion or city of peace. (Rev. xxi. 10.)—*Bickersteth.*

### MENACHEM BEN SERUG'S HEBREW LEXICON.

WE earnestly invite the attention of the friends of Hebrew literature to a prospectus of the proposed republication of the above-mentioned work. This Lexicon is remarkable as being the most ancient Hebrew Lexicon in existence. The prospectus is as follows:—

*Menachem ben Serug's Hebrew Lexicon, with the Critique and Scholia of his Contemporary R. Donash ben Librat, the Anticritique of Menachem, and the Attempts of R. Jacob ben Tam reconciling the two.* Now first edited in the very words of the Author, from the Codices of the Libraries of Berlin, Leyden, and Oxford, also of the city of Hamburg, &c., &c.; and illustrated with Annotations, Critical, Historical and Philological, by J. H. R. Biesenthal, Phil. Doc., Member of the German Oriental Society, and Author of a Hebrew Lexicon, and of the Critical Edition of D. Kimchi's "Liber Radicum," &c., &c.

It is well known that Menachem ben Jacob ben Serug and Donash ben Librat, who flourished at the commencement of the tenth century, were the fathers of Hebrew lexicography. Menachem was the first who wrote a Hebrew Lexicon in the Hebrew tongue. Of Europeans, also, he was doubtless the very first that ever composed a Hebrew Lexicon, since before him, and about his time, none existed excepting the inconsiderable attempts of Saadia Gaon and R. Jehuda ben Koreish, also written in the Arabic tongue. The acute criticisms of his African contemporary, Donash ben Librat, embracing the entire work of our Menachem, constitutes with it, as it were, one complete work; deserving of notice equally for its philology, history, and knowledge of literature; in which also the interpretations, both of mat-

ters, things and forms, would be of necessity more correct, inasmuch as, living amongst Arabs, they employed the Arabic language, cognate to the Hebrew, in their writings, and drew from that source most ample comparisons. Besides, reference is made to this work by all the grammarians and lexicographers who have subsequently attained a high reputation, as the great Abulwalid, the first of grammarians, J. Ching, the very learned and acute Iben-Ezra, the illustrious and noble David, Joseph, and Moses Kimchi, and many others.

Notwithstanding, however, the great value of this work, the manuscript as yet lies buried on the shelves of certain libraries, known scarcely even by name to some of the learned, either because a sufficient knowledge of the language of the author does not fall to the lot of many of them, or because the access to the manuscripts of libraries is somewhat difficult; or, lastly, since the few MS. which exist, differing from each other, are so required to complete each other, that a conscientious editor cannot avoid the duty of an accurate comparison of all.

The editor, who hopes that, by the various works which he has already published, he has inspired the learned with a confidence that he is not altogether unfit for such a task, would have shrunk from the difficulties that must be surmounted, had he not been cheered and urged on to the completion of his laborious and expensive task, by the encouragement of the Prussian Government, and the hope of assistance from learned Maecenates, especially from those of Great Britain.

The Prussian Minister of Education, having taken the opinion of many learned men, as to the excellence of the work, rendered efficient assistance in the editing of this work, according to his promise. An official application was made by him to the Government of the Netherlands, that a valuable and most ancient Co-

dex, written on parchinent, and in fine preservation, left by the will of the illustrious J. Scaliger, might be sent to the editor at Berlin, from the library at Leyden, at the Royal expense, and lent to him during the space of one year. The manuscript of the Hamburg library was also granted, as well as the use of the Berlin Codex—and thus, by God's help, and the assistance of noble patrons of letters in general, and especially of that tongue in which God revealed himself, and in which it pleased him that his holy Word should originally have been written, it is the editor's hope that he will be able to shortly lay before the learned public a work both useful and lasting.

The Lexicon will be published in large octavo, printed with large and handsome type, and on excellent paper. Price £1.—*Jewish Intelligence*.

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### Books Received.

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THEORY OF MISSIONS TO THE JEWS.  
Boston, 1847.

This is the lecture delivered at East Windsor Hill, about a year ago, by the Rev. Dr. Anderson, and now published as a Missionary Tract by the Board of which he is Secretary. We have read it carefully, and regret that we can neither recall, nor modify, the remarks which we formerly thought it our duty to make on some of the Lecturer's positions. (See *Jewish Chronicle*, Vol. iii., No. 8.) There is a great deal of excellent truth, no doubt, in what he says; but unfortunately Dr. A. has thought it advisable to state even the truth in such a style, as to convey the idea, that there are certain foolish friends of the Jewish cause that doubt or deny it; whereas, it is merely the Doctor's *method of inter-*

*preting prophecy*, which those whom he distinguishes as "the more zealous patrons" of that cause, and who, as a class, have no reason perhaps to dread a comparison with their more sober brethren in matters of scholarship and soundness in the faith, regard, as we regard it, as exceedingly contracted and unfair. And just so, when he spends a considerable portion of his strength in censuring Societies, that send out men to preach restoration and the personal reign as the grand burden of their message, we assure him with all respect that he deals in insinuation, which he has no facts to justify. If he knows of any such Jewish Society, let him name it. We deny that there is one such in Christendom.

One principal aim is to show the inexpediency of "a distinct and separate mission" to the Jews, and yet curiously enough, in the very attempt to make that out, the Secretary proves conclusively that, without "a distinct and separate mission?" you cannot even get near the Jews! "In Turkey," says he, "they have a vernacular language of their own, like the Armenians, Greeks, Arabs, Syrians and Copts, and that is reason enough for a separate mission to the Jews of that kingdom. Other reasons also are found in their religion, literature, manners, customs, prejudices, and social state." And again, in summing up the "practical results" of the whole discussion;—"We send forth separate missions to the Jews only where, for like reasons, we should send separate missions to the Moslem, or to the different sects of oriental Christians, speaking different languages, and diversified in literature, prejudices, and the social state."<sup>6</sup>—Very well;

and will Dr. A. now inform us where there are Jews to be found, to whose case the same reasons will not in large measure apply?

"We do not plan our missions to the Jews with any reference to the preservation of their national existence;"—again we ask in wonder, *Who does?*—"and we would have our Jewish churches free from all Jewish peculiarities, and on terms of the fullest equality and communion with Gentile churches;"—*we* do not care about *Jewish churches* at all;"—and we would unite Jewish and Gentile converts in the same local churches, whenever circumstances favoured it;"—*we* would do so invariably.

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TWO SERMONS ON THE PROMOTION OF  
CHRISTIANITY AMONGST THE JEWS.

These two sermons are the very excellent one preached by Dr. Sprague before the American Society at its last anniversary, and another preached before the London Society by Mr. Faber. An Appendix contains the speeches delivered on the former occasion, together with the closing part of the 24th Annual Report. A Christian brother in Middlebury, Vt., has published an edition of 2000 copies. Mr. Amsden informs us that the pamphlet has done much good in the churches around. We have no doubt that it will do more yet.

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BIOGRAPHICAL NOTICES OF SOME OF THE  
MOST DISTINGUISHED JEWISH RABBIS,  
and Translations of Portions of their  
Commentaries, and other works, with  
Illustrations, Introductions and Notes.  
By Samuel H. Turner, D. D.—New  
York: Stanford & Swords, 139 Broad-  
way. 1847.—pp. 245, 12mo.

In a modestly written preface, the learned and estimable author regards

it as "in the highest degree gratifying to believe, that both in Europe and America God has stirred up the hearts of his faithful people, to desire the salvation of Israel, and to labour for its advancement;" and accordingly states it as one object he had in view in the present publication, to assist in preparing the Christian missionary to the Jews for his peculiar field.

We can easily perceive, from our own inspection of the volume, that every promise of the title-page has been well and carefully redeemed; but for this the character of the author himself will be the reader's best security. The publishers have done justice to their share of the matter, and we can heartily commend the book to the attention, not of missionary students alone, but of all who take an interest in what is really a very curious, however much neglected, department of literature.

We could have wished perhaps that the Biographical Notices had been a little more full; and as for the Doctor's occasional pleasant hit at "the millennaries," as old Lightfoot calls them, we are not sure that that sort of people will feel much alarm in consequence. They will be likely enough to say that, had the Doctor only seen clearly what it was that he was aiming at, the hits would either not have been quite so hard, or, from being more distinctly delivered, a great deal harder. For an example, see pp. 41, 42.

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THE LIFE OF DAVID: In a Series of Discourses. By the Rev. C. M. Fleury, A. M., Chaplain to the Molyneux Asylum, Dublin.—New York: R. Carter, 53 Canal St. 1847.—pp. 237, 12mo.

A good specimen of plain, devout, practical preaching.



UNDESIGNED COINCIDENCES in the Writings both of the Old and New Testament, an Argument of their Veracity; With an Appendix, containing undesigned coincidences between the Gospels, and Acts and Josephus. By the Rev. J. J. Blunt, B. D., Margaret Professor of Divinity. First American from the second London Edition.—New York: R. Carter, 58 Canal St. 1847.—pp. 361, 8vo.

This title at once suggests what the author expressly mentions in the preface, that "the argument is an extension of that of Dr. Paley's *Horae Paulinae*." Those, accordingly, who are acquainted with that most delightful work of one of the great masters of English common

sense, will be among the first to enjoy what promises to be a renewal of the feast. We have not been able yet to read this volume as thoroughly as we mean to do; but it is evidently a work of great care and research, and we believe unusually interesting.

SUNDAY READINGS; OR, The Child's Sabbath Pleasantly and Profitably Employed.

Short stories from scripture, simply told;—a truly beautiful specimen of typography, and one of the very prettiest of the many pretty and useful publications of the *American S. S. Union*. J. L.

## MISSIONARY INTELLIGENCE.

### AMERICAN SOCIETY.

#### New-York City Mission.

#### JOURNAL OF REV. JOHN NEANDER.

November 3.—I visited in — St., four Jewish families. In one the Jew who was engaged in making segars, laid aside his work, and entered into a friendly conversation on the value of the Old Testament in comparison with the books of the rabbis, of which he possesses a number, and knows them too. In another house three Jewish ladies accepted a German tract, and promised to send for a Bible. I entered — St., where I called at three families, distributed tracts, and addressed them briefly. From thence I called in — St., and Av. —, at five Jewish families, exhorting them to search the scriptures, that reveal the way of life, in God's love, as manifested in Christ.

6.—I made calls this morning with a young proselyte, who is anxious to get employment as a furrier; but I could not find a place for him.

Three young Jews were with me in the afternoon, to whom I gave lessons in English.

9.—A family in — St. was very friendly towards me; they seemed glad to see me; although they are strangers to the truth. The man of the house, Mr. —, told me lately that he had a long conversation with a Christian about my faith in Christ, and about the work I am engaged in. He told the man that I must be convinced of the religion of Christ, and therefore I confess Him whose name is Jesus. In — St. I spent an hour in a family before whom I witnessed of the power of Christ, and of the joy which fills the heart of the believer. While I thus spoke, the little children were present, and the oldest boy was told to go out of the room; but he only left the room for the next one, and stood behind the door, listening attentively.

10.—In — St., I met Mr. —, who some months ago expressed his wish to become a Christian; but, when he could not get the money he wanted, came no more. I addressed him briefly, and found him to be the same as formerly—such an one as



would follow Christ for the bread that perishes. O God! have mercy upon the deluded children of men, and sustain thy labourers in thy vineyard, that they become not weary.

15.—I entered a house in — St., kept by a Jew, where I met with drunkards and immoral women. I could not hold forth there, in the den of Satan, the precious pearl which is the treasure of those who are pure in heart; but I gave to one who was not intoxicated some hints on his fearful condition, and he listened attentively.

In the afternoon, I paid a visit to Mr. —, in — St. I had a long conversation with him on the question, How, and by what means the true conviction of the truth of Christianity is brought home to the heart? Mr. — is very well acquainted with Christianity. May he find the fountain of life, and experience the truth as it is in Jesus.

17.—In company with Mr. M., called this morning at several Jewish families. I brought a Bible to one family, on whose countenances joy and gratitude were visible, exhorted them to regard this book as the best treasure, and to learn from its pages what is the will of God concerning them. In — St. we called at three families, one of which took an English tract, and asked me to bring them a German one.

18.—A young Jew (his name is —) called several times. He was baptized five years ago in Europe, where his subsequent conduct was very bad, nor is he now disposed to mend his ways. I gave him faithful warning of the penitentiary, since which he has not called any more; but I hear that he is an idle fellow, lying and cheating where he can. I could wish that he may fall into the hands of the rabbi here, who strives to reform such fugitives, by shaving their hair, making them pay ten dollars to the poor, &c.

20.—Mr. — called here. He is now more comfortable in his circum-

stances; but, regarding the welfare of his soul, he is in the old condition. I told him that I never would encourage a man to become a Christian, whose heart is not touched by the finger of God, who alone can convince sinners that Christ is the life. I would much rather urge him not to approach the holy ground, or name the name of Christ, who is a savour of life to those only who are His. Two other interesting Jews called here in the afternoon. They arrived lately, and their cry is, "Give us bread for the body."

22.—After I had called at a Jewish family, I was saluted in — St. by Mr. —, a great enemy of the truth, with whom I had already had a long dispute. We went into — St., where we were not disturbed by the noise. While we there disputed warmly, four other Jews came, three of them infidels, and the fourth Mr. —, who behaved himself like a lover of truth and a gentleman. The other Jews made such a noise, that I scarcely could hear my own voice.

23.—In the afternoon a Jew called here, of whom I had heard that he is a rascal. I received him in my room, and looked into his eyes to find out his real meaning. After a while, he in an earnest manner said, "Sir, I am in a dilemma, and I wish to know what sum of money a Jew gets, who is to be baptized?" "Not a cent," said I; "and such Jews, who do it for money's sake, deserve to be scourged." He replied, "So, then I am disappointed; I have been told otherwise." While I proceeded to rebuke him, another Jew came, and the first visitor left the room.

In the evening a very sincere Jew, Mr. —, paid me a visit—a man well acquainted with Judaism, but I could see that his heart is heavy laden, and his soul afflicted concerning the wasted garden of God, and the subjection of so many Jews to mere inventions of men, by which they become only more blinded. This young man was a — in Germany, and speaks from experience. We had a long and interesting conversa-

tion on that subject, which seems to fill his heart. In leaving me, he expressed his desire to call sometimes here, and speak on the things of highest interest.

26.—On the way to a synagogue, I had a brief conversation with a Jew, who had two little boys with him, on teaching religion to children. The man remarked, "we parents have nothing to do with it, because Dr. L. will take all the trouble upon his shoulders." I showed him his mistake in repeating every day the passage in Deut. v. 4-10, and neglecting it in practice.—In the evening, a young Jew, (Mr. —, mentioned on the 23d,) visited me, and was here about two hours, spending the time pleasantly in meditating the value of the Word of God.

30.—Last Sabbath I preached in the Reformed Dutch Church of Rev. Mr. Blauvelt, in Schraalenburg, and in the evening gave a brief account of my own experience, and that of some others, in the way by which God brought us unto Himself, the fountain of life.

## Philadelphia City Mission.

### LETTER FROM MR. F. I. NEUHAUS.

MR. N.'s communication gives a very sad, but alas! a too faithful picture of the religious condition of the Jews in Philadelphia. God knows, we publish it from no feeling of self-righteous superiority or taunting insult, although there is a sense in which we do desire to "provoke Israel to jealousy," while we also strive to awaken the prayers of the churches in their behalf.

PHILADELPHIA, Dec. 9, 1847.

Dear Brethren in Christ:—May grace and peace be given to you by God our Father and by Jesus Christ our Lord!—It is impossible for me to give you by letter a very exact ac-

count of the missionary work among the Jews here, or to detail every conversation, as you would find the questions as well as the answers nearly the same as in time past. But one thing I can say to the glory of God; I have not yet been repulsed by any Jew of this place; and my hope is, that, if your means shall allow, it will be very necessary to undertake a great work here.

Here there are nearly 5000 Jews; about half of them neither Jews nor Christians, neither baptizing nor circumcising their children. The rest, who make an external profession of Judaism, are divided into four classes:—1. The Portuguese, at once the most numerous and the most wealthy, and regarding themselves as the *noblesse*. They have a large synagogue, and their rabbi is *juste milieu*, that is, he believes neither one thing nor another, but, meanwhile, pretends to be a good Jew.—2. The Polish, who have no synagogue at present, but are about building one. They pretend to piety, but for all that have no difficulty in trading on Sabbath and festival days. Their rabbi is one of the old Pharisees.—3. The Germans, who are rich, ignorant, doing whatever is contrary to God and the Jewish law, and yet disposed to retain the name of Jew. They have purchased a fine church from certain rationalistic Christians. Their rabbi has been well educated, but sees the impossibility of mending matters among the young, and so, having become disgusted with his situation, wants to turn merchant.—4. The fourth class is also German, and, along with their rabbi, generally ignorant.—Of the Jewish children there are more than 400 in attendance on the public schools.

Christians here take a great interest in the work. I have lately been invited to take part in a large meeting in behalf of the Jews, but was prevented by a sickness, which confined me to bed for ten days . . . . Yesterday the Ladies' Society held their meeting, at which I made my

report, and spoke from Is. xlix. 13-22. Some impression, I trust, was made. . . . And now, my dear brother, may God preserve you from evil, and grant His blessing on your undertakings. Accept the fraternal salutations of

Your affectionate,  
FR. IM. NEUHAUS.

Mr. N. greatly laments that he is unprovided with *Hebrew* Bibles and tracts, which he regards as the missionary's necessary "ammunition." Will no one help us to furnish a supply?

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We are much pleased to learn, that a monthly lecture on the Jews, in connection with prophecy, is now being delivered by ministers of the various evangelical bodies of Philadelphia, in aid of the Jewish mission in that city.

### Baltimore City Mission.

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THE Board have been pained to hear, that, on the arrival of their missionary in Baltimore, he was received with considerable distrust and opposition on the part of certain brethren there. Perfectly assured as we are, that this can only have been the result of grievous misapprehension, we simply commend our missionary afresh to the grace of God, to keep him humble, patient, persevering, always abounding in the work of the Lord. As this is the likeliest way to succeed in any attempt to overcome the prejudices of good men, so it is the only way of securing that blessed *Well-done* from the lips of the Lord himself, which will sufficiently make up for any failure in the attempt.

### JOURNAL OF REV. S. BONHOMME.

Do Christians say that the Jews will not hear the missionaries? we reply that they do, as I know from an experience of more than six years. Even now, in this city, a Jew of the highest standing is searching the scriptures earnestly, and a great change has been wrought in him since my first visit to Baltimore. Another, and he one of the most violent enemies of our Saviour whom I have known for years, and formerly inaccessible to instruction upon that subject, now permits me to come to his place of business, and listens to the prophecies of Daniel and the Psalms. He himself now speaks of the 53d of Isaiah as referring to the sufferings of Christ.

Indeed, speaking generally, I find the Jews here disposed to receive me with kindness, and to converse with me freely upon the subject of prophecy and the Messiahship of Christ. My tracts are received, and the scriptures would, I believe, be well circulated among them, if I had them. One Jew in his store confessed to me, while reading to him the 53d of Isaiah and 9th of Daniel, that he does not recollect of ever having seen or read the contents of those chapters. I gave him a Hebrew copy of the Psalms and Prophets, and a German and Hebrew tract. He promised me faithfully to read them. I told him of the atonement made by Jesus Christ, in whom we must believe, if we would be saved. Before I left, he said, "There is not a Jew among us that can teach us the right way," meaning they could not help their remaining in darkness. I believe him to be a sincere, conscientious man, and the remark appeared to come from his heart. Let the Church take care that the Jews, on whom so many look with indifference as reprobate and worthless, do not one day go forth as fiery torches, and witness against their wilful neglect of God's wandering poor.



Harrison street is a great place for Jews. Several times in my intercourse with them, men and women, I was enabled for hours to proclaim Jesus as the Messiah.

Last Sabbath, Nov. 20, I went to the new synagogue, where I found a large congregation of Jews and Jewesses, perhaps from 600 to 700, all in perfect order, engaged in their devotional exercises. An officer of the synagogue, whose acquaintance I made in former years on my mission here, came forward and handed me very politely his own prayer-book, and shook hands with me in the kindest manner. I remained till the congregation was dismissed, and then the same gentleman came forward again, and we shook hands once more. As he introduced me to some Jews, he remarked to them, "He once belonged to us, but now he has gone to the other side." I replied that I was now on the right side.

I shall just repeat the expression of my conviction, that if Christians in America would only exhibit towards the Jews the same lively, tender, Christian concern for their welfare, that may be met with in many parts of Europe, every place where the Jews are found would become a ready and promising field of labour. May God have mercy on Christians and Jews, and all mankind, and hasten the period when the watchmen shall see eye to eye, and God be glorified through Jesus Christ our עֲמֵנוּ.

Nov. 26.—I have visited a Jewish family, who have been living here for nine years and a half without the scriptures. On Friday evening, about 6 o'clock, I supplied them with a German Bible and Testament, for which the woman was grateful.

29.—This morning I went to the same house again, with some suitable tracts. The woman told me she had read the Bible on Friday night until her light went out, and spoke of the first promise, that the seed of the woman should bruise the serpent's head.

I am told that, as soon as the synagogue service is over, many of the Jews go to the auction stores, buy and sell, and are regardless of the law of God. Such is the state of things in this city, though everything seems to be quite orderly in the synagogue itself.

Yesterday, I addressed a Sabbath-school, where a considerable amount of interest was awakened, and eight subscribers to the Chronicle obtained. I also preached in the morning, and it is hoped that the churches in Baltimore will now soon lay hold of this great work.

### EXTRACT LETTER FROM MR. B.

WE rejoice to perceive from the following communication, just received, that Mr. B.'s way is already opening before him. May our gracious God confirm these tokens for good!

BALTIMORE, Dec. 9, 1847.

*Rev. John Lillie*:—I have been requested by the officers of the Baltimore City Jews' Society to make arrangements for a public meeting some time in this month, in order to get the interest renewed, and the Society strengthened and enlarged. Dr. Johns has fixed the time of the meeting upon Christmas day, and a church has been obtained in a central part of the city.

The way, I trust, is preparing gradually. Yesterday, I obtained 27 subscribers to the Chronicle, with the prospect of future increase. The Ladies' Jews' Society, also, have made an appropriation towards my salary of the amount of \$90, and they are continuing their effort.

My missionary operations among the Jews, take a most favourable character. The free access among them, and the ready reception of the Old and New Testament scriptures and tracts, are very good tokens. They are in general very kind to me, and frequently, when I



address them on the atonement and other scriptural truths, I find them not only listening with patience and attention, but they become affected, as far as I can judge, with the truth. I feel that this is a peculiar and propitious time for missionary operations among Israel's race; and woe to Christendom if they neglect, in these latter days of special promise for Israel, to send them the missionary and the gospel; while there is no other way of salvation for Jew or Gentile, but through the name of Jesus of Nazareth. My duties are quite numerous, and sometimes, and most frequently, the day is too short for me.

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### British Society.

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#### EXTRACT LETTER FROM THE SECRETARY.

1 CRESCENT PLACE, BLACKFRIARS, }  
London, Nov. 8, 1847. }

*My Very Dear Sir:*—I had reproached myself for having so long deferred communicating with you and our beloved brethren, on the cause which so greatly fills our hearts and hands, when your (too) brief letter laid me under increased obligation to address you. I am sorry that the note of death mingles with your cheering record of growing prosperity; but it is one of the many monitions which meet us in *this* path especially, and bid us look to God alone. I am sure you feel with us, that it is a purely spiritual work—and must be so in its aim, its agency and its dependence. And in its spiritual results how much we find to endear to us a faithful God, to stimulate personal piety, and to cheer us on to more abundant effort! Whether we regard the Jewish convert *living* by faith in Jesus, and shining in the beauty of holiness, or

*falling asleep* on the bosom of a Saviour he once despised, we find cause for liveliest gratitude, and may well rejoice that we have been in the humblest measure engaged in such a cause.

I am sure that our committee will feel gratified in testifying their fraternal affection, as well as in aiding your effort, by forwarding you a little packet of their publications. I will therefore have such an one made up, and sent by an early opportunity.

We have much cause for thankfulness, but our finances are suffering much from the monetary pressure. The college, though on a very limited scale, proceeds very satisfactorily. Six pious young Israelites are inmates, with Mr. Davidson as Professor of Hebrew, &c. His testimony, and that of the other tutors, as to the piety and progress of these students, are very high. Besides these, we have others under instruction, with whom we have every reason to be satisfied; so that we may look forward in the expectation that as new doors of usefulness are opened, we shall have a band of holy and educated young men ready to send forth to the work of the Lord.

Of the Israelites instructed by the missionaries, and baptized as believers in the Lord Jesus Christ, we have delightful reason to believe that they are all walking in the fear and love of God—worthy of their holy vocation—and one has just passed into eternity, with the memorable words upon his lips, "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief."

Our Monthly Herald will inform

you that we have an agent on his way to Jaffa, hoping to meet many a Jewish pilgrim on his way to the Holy City, with words of mercy from Him whom there his forefathers ignorantly and unbelievably crucified. Allow me also to refer you to the November number of the Herald, for a very interesting narrative\* of the visit of an aged rabbi to his son, one of our faithful missionaries, himself a fruit of the divine blessing on the humble operations of this Society. Still, my dear sir, we have much, very much, to humble us—and it is safe to be humble, and happy to feel our dependence—and very, very glorious, to think of the honour which redounds to a precious Saviour from every instance of Jewish conversion;—the hardened heart tender and full of love—the thralldom of rabbinism exchanged for the liberty of the gospel—and the scorn of the blasphemer for the praise and homage of the loving disciple!

Yours in the Lord Jesus, with  
Christian affection and esteem,

GEO. YONGE.

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### APPEAL.

THE following appeal has been issued by the Committee. We adopt it for our own.

The attention of the Christian Public is earnestly solicited to the character and position of this Institution, in the hope of obtaining for it an increase of co-operation and support. It is an unsectarian alliance for the spiritual good of Israel—presenting to the Jew an aspect of brotherly love, and inviting him, not

to a creed or a party, but to the Bible and to the Saviour. Its aim is, in dependence on the Spirit of God, to release the rabbinical Jew from the thralldom of tradition, and to rescue the reformed Jew from the delusions of infidelity, and to lead both to the saving knowledge of the truth as it is in Jesus. For this purpose it has employed twelve Missionaries (eleven of them in this country) in visiting the Jews, distributing among them the Word of God, and declaring to them the gospel. For the measure of success graciously afforded, reference is cheerfully and thankfully directed to the Society's Reports, and to its monthly periodical, "The Jewish Herald." Six pious young Israelites are pursuing their studies in the Society's Mission College, and others are receiving preliminary instruction: all with a view, if it be the will of God, to usefulness among their brethren. Help is *urgently* needed, that this effort may be sustained, and that opportunities which are pressing upon attention for more extensive usefulness may be improved. The Committee therefore entreat, that the plea for the Jew may be heard amongst the many addressed to the churches on behalf of the Gentile. He, too, is perishing—and at our very door—to him, as well as to the Gentile, the gospel has been, and will be, "the power of God unto salvation." In his long rejection, he has been to the world a standing proof of the truth of God's Word. He is to be a blessing to that world—the messenger of good tidings to the nations afar off. His spiritual recovery is promised, and it will be "as life from the dead" to the whole Church of Christ. The Saviour bids us now to present the gospel to him everywhere, and the prayer of faith will secure the blessing. Regarding "the children of Israel, a people once near" to Jehovah, the depositories of "the lively oracles"—"whose were the fathers, and of whom, as concerning the flesh, Christ came"—as now "a people scattered and peeled,"—broken off

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\* This narrative we had already marked for insertion in our present number.—*Ed. Jew. Chron.*

for their sins, yet still "beloved for the fathers' sakes"—whom it is promised that "a new heart and a new spirit" shall be given to them, that they shall "look upon Him whom they have pierced, and mourn"—and so "turn to the Lord," and be "for a name and praise" in the whole earth,—should it not be esteemed at once a privilege and a duty by every means to make known to them "the common salvation," and to excite them to inquiry, to thoughtfulness and to prayer? For the attainment of this, their habits of thought, their veneration for the Hebrew language, and their deep-seated prejudices, render a *distinct* agency most desirable. This Society offers such an agency; and for its support and enlargement the present appeal is made. Congregational collections—auxiliary associations—private gatherings—and individual contributions, are entreated for the one object,—*the conversion and spiritual good of the Jews*. And still more fervently do the Committee commend the cause and its agents to the believing intercessions of all who make mention of the name of the Lord. "Praise ye, and say, O Lord, save thy people, the remnant of Israel."

#### MISSIONARIES' JOURNALS.

THE following letter from a Jew to Mr. H. Stern, cannot but be read with the deepest interest. It contains, doubtless, a description of the state of many of his brethren, who are prevented, by the dread of starvation, from avowing their faith in the Saviour. May He who will not break the bruised reed, strengthen the faith of these, his secret disciples!

DEAR SIR:—I thank God for the opportunity afforded me for making your valuable acquaintance. What consolation is afforded to the sick man, suffering from great pain, when he learns that other patients, once

equally afflicted and suffering, are now recovered! My circumstances are precisely the same. You know, from my accounts, what sufferings, what reproach and hatred, I had, and still have to endure. I know, also, how to seek consolation; yet I need a guide. Although you are aware of my study of the Holy Scriptures of the Old and New Testament, and also of the Talmud, to no inconsiderable extent, I still think it advisable to give you a sketch of my life and exertions up to the present time, as also of the sufferings connected with them.

I was born at Wirtemberg, the son of a Talmudist, whose zealous endeavour it was to devote me to the study of the Talmud. The youngest son of my teacher, named Pius, I loved as a brother. I read with him the New Testament, and we had Christian worship: but this friendship was interrupted.

When at the age of thirteen, my father once found me in tears. I had been reading Matt. xxvii. 27—50. "My God," I exclaimed, in deep devotion, "why didst Thou suffer the Godly to be thus crucified?" I was about to proceed, when my father tore the book, so much endeared to me, from my hand. What followed I will pass over in silence.

It may be easily imagined how I was then treated. I was compelled to avoid that good Christian family; and, at the end of a week, my father took me to Hechlingen, where I was placed in a Talmudical institution, under the strict care of a Polish rabbi.

There I was knocked about, beaten, and absolutely persecuted, because I persisted in reading the Old and New Testament. I found that the Son, the Prince of Peace, mentioned by the prophet Isaiah, was no other than Jesus Christ, the promised Messiah, the Saviour of the world! he who died upon the cross for the sins of mankind—of whom Moses and the prophets had written.



I found, moreover, the doctrine of the Trinity confirmed in the Talmud, and supported by the prayers which had been composed by Talmudists. I could no longer doubt that Christ was the one sent of God, the messenger of peace.

My heart bleeds, my dear Mr. S., when I review the past years of my life, which was spent in so much suffering. Yet, through faith in Jesus Christ, I found courage in suffering. I lived three years under that merciless Pole. From thence I went to the schoolmaster's seminary at Eplingen, where I experienced many joys, on account of which my life was often endangered. During the three years I remained here, a place was assigned me in the town-music and solo-singing. I heard several good preachers, and many good catechisings. Thus my time passed rapidly. As there was no vacancy in the Jewish communities, and I could not remain with my father, I left my native country, and here my sufferings were renewed. But the principle, "fear not, Christ is risen," supported me under all persecution and reproach. I could never appear as a hypocrite, because God tries the reins and the heart. I taught and preached, with a good conscience, both to Jew and Gentile; and I was pursued with stones and beating; but the God who delivered me from the cruel Pole, stood by me.

I was forced to flee—lost all I possessed: nothing remained to me: what more can I tell you? Poison had even been prepared, and by this means they hoped to get rid of me. I continued to live in a state of suffering, persecuted in every possible way. Every source of income is refused me. For one guilder that I owe, four are charged upon me as law expenses. I am now indebted, to the amount of one hundred and seventeen guilders, to the physician and apothecary; fifty-one guilders, thirty-six kreutzers, to the tailor, shoemaker, and laundress.

These debts once cleared, I should

be at liberty to follow the dictates of my conscience, and do that to which my heart inclines me. I desire to confess, before the world, that I believe in Christ, to tell them that in him are to be found rest, peace, consolation, and eternal life. My earnest desire is, that I may be enabled to confess my faith freely, and without hindrance.

I live here as a sheep among wolves, but my aim is to look beyond this life to my future existence. You, doubtless, will have your reward for your efforts to bring me into the fold of the faithful. In the name of Him who said, "Whosoever ye shall ask the Father in my name, He will give it you," I pray to be assisted, and I believe I shall be. You will know that you have not spent your relief upon one unworthy of it.

*From Mr. J.'s Journal.*

Let the following interesting statement be for the encouragement of our beloved brethren in Christ among the Jewish people, in the suffering inflicted upon them by the unkindness and estrangement of their kindred according to the flesh:—

It is under feelings of the deepest gratitude to our omnipotent Jehovah, that I take up the pen for the purpose of telling you how graciously the Lord has dealt with me in a season of heavy trial and affliction, when the utmost exertions of a tender and beloved parent were put forth to draw me again into the errors of corrupted Judaism, into spiritual darkness and slavery, and consequently into eternal woe and wretchedness. Surely never before did I experience redeeming grace operating so powerfully upon my soul; and never before did I know of the efficacy and power of the glorious gospel of Jesus Christ. The trial was the heaviest that I was ever called to experience; and when I now look back and contemplate the wonderful doings of God, and consider what he has done for me, in delivering me from so many trials



and sorrows, I am surely led, with Paul, to exclaim, "Nay, in all these things we are more than conquerors through him that loved us."

My beloved father came here June 22d, and remained for nearly three weeks. His coming was quite sudden and unexpected. It is true I received a letter from him in January last, in which he stated that he intended coming to see me as soon as possible, and plead with me, face to face, as a man that pleadeth with his friend. Yet I received no other letters from him during that time, which led me to conclude that he must have altered his mind, and given up every thought of coming.

But I can now behold the wisdom and goodness of Jehovah, even in this, for, had I known the fixed time of my father's coming, it would have unsettled my mind, and would have caused me many hours of uneasiness. My astonishment and surprise were great in beholding a beloved parent, whom I had not seen for nearly eleven years, and who was brought to this country under such painful circumstances as these, viz., to reclaim his child (as he thought) from the pernicious errors into which he had fallen, and thus wipe away the great reproach which had been cast upon the family. It was, however, a great source of satisfaction to my mind, to think with what love and affectionate feelings my father embraced me, as I had never anticipated it, neither could I have believed that his mind would have been turned so favourably towards me: all I expected was wrath and severe displeasure.

He had only been with me one hour, when he commenced telling me the object of his visit to this country, and what he hoped to effect before his return. He told me, that, through my conversion, I had not only brought the greatest disgrace and reproach upon the whole family, but that he had lost, through it, the office of rabbi, which he had held for nearly thirty years, and had been respected and beloved of all. "You

have," said he, "extinguished all the hopes of your family, and quenched in night all their bright prospects. You have blighted all their expectations, and put their lamp out for ever; but still there may be help for us; joy may again be restored to our house, and our lamp may again be made to burn as bright as before. But all this depends upon you. The question upon which all our prosperity rests is this—will you return to your home, or remain in your present position?" This question at once tested my principles and my Christian faith; it excited my every affection. I sat for a few moments without being able to speak a word, silently communed with my Saviour, and asked for grace to help me in this most trying hour. He heard my secret prayer, and soon enabled me to open my mouth, and make known the mysteries of His grace, even to my beloved father. I begged him not to think me hardened or disobedient, for that I cherished the fondest love of a child towards him, and would gladly do all that lay in my power to do him good, yea, help him even with my own blood. But to return to my former errors, I said I could not, dare not, do it. "I have," said I, "struggled very hard, and suffered much, before I could find that peace to my soul to which, in my natural state, I was a stranger. It is true, that it is the bounden duty of every child to reverence and obey his parents with filial fear. Yet God must have the pre-eminence, his voice must be heard, and his blessed word obeyed."

We now entered into a conversation which lasted for no less than eight hours. I first related to him the circumstances which led to my reading the New Testament for the first time—how great were my astonishment and surprise, in finding such glorious doctrines, such holy precepts, such pure morals contained in them. The truth of the gospel flashed as lightning upon my guilty conscience, and pierced through my

very soul. I saw that ruin, eternal ruin, must be my portion, if I continued in that state, and at the same time felt that the gospel was adapted to meet my condition, to save my soul from that destruction to which it was exposed. I accordingly went as a guilty and helpless sinner to the foot of the cross, and poured out my supplications before a throne of mercy, and soon my soul found that peace to which it was before a stranger; my mind became eased, and my spiritual wounds were healed by the application of that precious blood which was shed on Calvary for the remission of all sin. Here, then, was my help found; here I found myself on safe ground. And through the supply of his abundant grace I have been enabled unto this day to sustain every trial and temptation, to stand fast in His liberty, to rejoice in the hope of the gospel, and to look forward with joyful anticipation to the time when I shall cease from my earthly toil and labour, and enter into that rest which remaineth for the people of God. My beloved father listened with great patience and earnest attention, whilst I related to him the narrative of Jehovah's gracious dealings with me. No angry expression was visible in his countenance, and, though his heart was filled with burning zeal in advocating the Jewish faith, yet not a word of disrespect, either against Christ or his followers, was uttered by him; but love was the weapon he employed, and tender affection his only plea. I was also enabled by divine grace to plead with him in love and affection, and warmly to advocate the principles of the glorious gospel. When my father saw how firm my grasp was of the hope of the gospel, and with what zeal I advocated its claims, he said, "I feel persuaded that my coming here will be in vain; for you are already gone too far to be reclaimed, and, therefore, it would be useless for me to argue with you any longer, or to try to convince you that you are in error." But I told

him that, if he considered me as being in error, it was his duty, as a parent, to point out these errors to me, as I had no wish to live in error. "I love the truth, and am anxious to spread the truth around me, for by the truth I shall at last be judged, and render my account unto God." The next day my father called again, and continued with me throughout the day. Our conversation was then directed to those prophecies that foretell the coming, the suffering, and the glory of a divine Redeemer. My father, of course, denied the sufferings and the divinity of the Messiah, which points I endeavoured to clear up to him, by showing him, from the Word of God, that the Messiah must needs have suffered, and then be received into eternal glory. To the reading of the New Testament my father at first objected very strongly, but I referred him to the words of Solomon, Proverbs xviii. 13, and also to the words of Paul, 1 Thess. v. 21, and from these I urged, and at last prevailed upon him, to read the New Testament in connection with the Old, comparing scripture with scripture, and he would then see, to the satisfaction of his own mind, that what one prophesied another fulfilled. He did not deny that there was a beauty and sublimity in the New Testament scriptures. I offered to him "The Old Paths," telling him that it was the work of a Gentile, who had for many years laboured for the spiritual welfare of Israel, and it would no doubt be very interesting to him. He accepted it, and began to peruse its pages attentively. He said that it was beautifully written, but that many things were falsely represented; and he should feel it his duty to expose these errors by writing against them. I also presented him with a Hebrew Bible, which he very thankfully accepted. The next time my beloved father called, we entered into conversation respecting several of the prophecies relating to the Messiah, especially those that speak of his humiliation

and sufferings. My father contended that they had reference to some of the prophets, or to the Jewish nation at large; whilst I, on the other hand, endeavoured to prove to him that they could relate only to Jesus Christ and no other. We disputed on these important points for several hours, and, when he saw with what zeal and perseverance I advocated the Christian religion, he said, "I must confess, my beloved son, that I have never seen or heard an Israelite who has embraced Christianity, so warmly and earnestly pleading for that religion. Your whole heart seems to be engaged in it. I admire you for your principle, and shall from this time be again reconciled to you, and receive you as a beloved child, for I know that what you have done, you have done out of sincerity and integrity of soul, and am persuaded that nothing will be able to move you from your faith and principle." This was indeed a glorious confession from an enemy to the truth; and, oh, what wonders have been wrought! not only has my beloved father been reconciled to me, but also the rest of the family, so that they no longer look upon me with hatred and enmity, but with love and affection. My brother, who was here at the same time with my father, one day said to me, "I am actually astonished when I look at my father and you, to think that he should be so reconciled to you and deal with you so affectionately, when he left his home in such rage and displeasure, and filled with indignation against you!" "Ah!" said I, "the Lord can do wonders; his power is unlimited; he can turn the stony heart into flesh, and make the rage of man to proclaim his praise." Thus has the Lord by his grace enabled me to bear testimony to the truth, by a steady adherence to those principles which are laid down in the gospel of our blessed Saviour; and, through my faithfulness in the advocacy of these principles, Jehovah has graciously repaid me ten thousandfold, in reconciling those to

me who were so near my heart, and in turning their wrath into joy and praise. From this I feel encouraged, and shall earnestly pray that the veil may be entirely removed from their hearts, that we may soon see face to face, and glorify that blessed Saviour who has redeemed us with his precious blood.

My brethren in this city were filled with wonder, when they saw my beloved father so kind to me. They soon raised a rumor that he would ere long become a Christian himself. God grant that this may be the case!

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## Free Church of Scotland.

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From the Missionary Record.

### BRESLAU AND BERLIN.

IN the *Record* for September, we presented a letter from Mr. Saphir,\* giving an account of a recent visit to Breslau. Mr. Wingate enables us to give the continuation of that interesting journal:—

Letter—Rev. Wm. Wingate to the Secretary.

PESTH, Hungary, Sept. 11, 1847.

MY DEAR MR. WOOD:—The following forms the continuation of our dear brother Mr. Saphir's communications, translated from the German. Mr. Saphir is again amongst us, much revived by his visit to Breslau and Berlin:—

"Mr. Cerf conducted me to Dr. Newman, agent for the Church of England Society for the Promotion of Christianity among the Jews. In his absence, we were received by Mrs. Newman (maiden name Branis) with cordiality and affection. I do not without design allude to her former name, as a remarkable event is connected with this circumstance. This is the name of the estimable

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\* The venerable Israelite whom our readers may remember as one of the fruits of the great Pesth awakening.—*Ed. Jew. Chron.*



and believing Jewess, who first, at the advanced age of eighty-four years, became acquainted with the Lord, was converted to the faith, and publicly confessed her Saviour. The daughter of the aged lady has been a considerable time a member of the Christian Church. Her inward living faith, and enlightened, intelligent acquaintance with divine truth, is truly edifying—most strengthening to the faith of all who hold intercourse with her. The joy that she is privileged to be a witness for Christ pervades her whole soul, and lightens up her countenance. She invited us to repeat our visit in the evening, and speak with her husband, and promised to embrace that opportunity of introducing me to her aged mother, to see whom I had expressed so ardent a desire. After a short conversation, during which this lady evinced a scriptural knowledge and amount of spiritual perception in divine things which surprised us, we took our leave. We now visited Mr. Kopper, one of the persecuted Christians who were dismissed from Vienna. We then returned, and found Dr. Newman at home. The impression which this old friendly and most amiable man produces on all who approach him, cannot fail to be affecting and pleasing. This aged person, now seventy years of age, was for upwards of twenty years head teacher in the celebrated Wilhelm's school in Breslau, embraced the truths of the gospel after long study and earnest examination of both Old and New Testaments. Two days after he held his public examination in this celebrated Jewish seminary he was solemnly admitted into the Christian Church. He is a man deeply versed in Jewish literature. The synagogue estimated his talents and moral honesty so highly, that even after his baptism they wished to continue him as head teacher of the seminary. This offer he declined. It now pleased the heavenly Father to visit his servant with a heavy stroke. His eldest son, thirty-five years of

age, was sent out by the King of Prussia to Rio de Janeiro, to endeavour to form a German congregation there. This object having been attained, he purposed, at the end of seven years, returning to his native land. The anxiety and joy of the aged parents at the prospect of their beloved son's return may be supposed. The voyage proved favourable as far as Cuxhaven, where the ship foundered, and their son, as well as all on board, found a watery grave! 'He was my first-born, said the almost broken-hearted old man, with tears in his eyes, 'my might, and the beginning of my strength.' An event so calamitous and distressing to the heart of a father and mother, proves how deep and mysterious are the ways of a sovereign Jehovah. The heart-rending intelligence of the sudden death of the grandchild brought the aged grandmother of eighty-four years to deep and solemn reflections on the state of her soul. She now discovered in this stroke, so terrible to the feelings of an affectionate family, the call of God, the warning which awakened her to repentance, and the mean, in the providence of God, of introducing her into the kingdom of salvation. Now the dying words of her departed husband, who was a rabbi, fell upon her ears, 'Remember,' said he, as he died, 'to make yourself acquainted with Christ (Messias) and follow his doctrine.' She was now instructed; and after satisfactory evidence was afforded that a work of grace was wrought, she was baptized. This whole family is a 'household of faith;' a truly believing, Christian family. They have still a son, who lives in Breslau, Dr. Branis, public professor of philosophy, a highly esteemed and learned man, and, as his sister remarked, a truly converted and upright Christian man. The old lady is at present recovering from severe illness, and she has not been receiving visitors; when the daughter, however, mentioned my name, she insisted on seeing me; but I must

come alone, she said. As I entered the room, and beheld this aged disciple, a sensation of tremor, mixed with joy, pervaded my frame. With a gentle smile, she begged me to be seated, and took hold of my hand, conversing rather by looks than words. In broken, short sentences she expressed her happiness in reflecting on her own and my conversion to God. Inward peace, faith, and hope, beamed brightly in her features; and she exhibited deep sympathy when she conversed about the kingdom of Christ, and especially when the conversion of Israel was alluded to. One must, however, see all the members of this family personally, in order, from their features, conversation, and habits, to form a true conception of their liveliness, steadfastness, and unity in the faith of the Lord Jesus Christ. Oh! could our blessed brethren in Pesth (writes Mr. S.) see this blessed family! First of all, the venerable widow of a rabbi, eighty-four years of age, who has lifted up her testimony to the grace and truth which is in Jesus; then, two sons, both professors and both true faithful Christians; a daughter, whose knowledge of divine truth is perhaps more extensive than any of them; and a son-in-law, a doctor of philosophy, who laid down a valuable and honourable office that he might confess the Lord Jesus Christ. Truly such a sight would strengthen your faith; to me it was a season of revival, whose effects will, I trust, remain. The narration of what I have witnessed should be an encouragement and warning, especially to the weak in the faith; it should stir them up to hold fast the treasure which, through the grace of God, has been put in their possession, to continue faithful, and to grow and increase in knowledge, faith, and practice, and to persevere to the end.

"I now went to visit Rabbi Tiktin. This is the chief rabbi, and the zealous representative of the Orthodox Jews; known well by the Jews for his controversy with Rabbi

Geiger, of the Reformed party—a controversy which is still carried on. I wish you had seen how kindly he received us. He is quiet and gentle in his disposition—not yet forty years of age. He expressed his willingness to receive Mr. Cerf and me. In the conversation which ensued we informed him who we were; that we were both Jews, who had embraced Christ and his truth. This intimation produced no change in his behaviour. I expressed to him freely my views on the faults and errors of many rabbis; in all which he fully acquiesced. He blamed such as 'halted between two opinions,' neither adhering to the Orthodox nor Reform party. Of Geiger he said, 'I prefer the frankness with which he avows his infidelity, and proclaims it in the synagogue; we know at least with what we have to contend.' After a good deal of conversation, in which I told him what we believed, we took leave, when he requested we would repeat our visit. After spending the remainder of the day with my dear brother, Mr. Cerf, who was very desirous I would prolong my stay in Breslau (a city especially interesting, from the sympathy and co-operation on which one may confidently calculate, in seeking to spread the gospel. I left, as my friends in Berlin, I knew, would feel anxious, having already spent two days longer than we had intended. I also met another Christian Israelite, a licentiate of the Lutheran Church; likewise a well-disposed young woman, a Jewess, baptized by the missionary Mr. Caro. She has been cast off by her parents and all her relatives, on account of her confession of Christ, and supports herself by her needle. Her knowledge is little, but her desire to serve Christ is strong. While addressing her on the subject of her soul's highest interests, she discovered a thirst for the Word of life. She pressed my hand with tears, and promised to attend to what had been said, and especially to pray more."

From Berlin Mr. Saphir further

writes: "'The works of the Lord are great; sought out of all them that have pleasure therein.' 'Our hearts are deceitful above all things, and desperately wicked;' slow and slothful in hoping, suffering, and and praying. Hence arise our fears and disquiet, our complaints and troubles, when we do not immediately see the fruit of our labours. Alas! how little do we cry out with the Psalmist, 'Why art thou cast down, O my soul? And why art thou disquieted within me? Hope in God; for I shall yet praise him, who is the health of my countenance and my God.' Has not He who has instituted missionary work, in the words, 'Go ye into all the world, and preach the gospel,' added, 'Lo, I am with you alway, even to the end of the world?' And how sweetly and how consolingly does He speak, who holds the seven stars in his right hand, when he says, 'I know thy works, and love, and service, and faith, and thy patience.' Therefore, when we feel wearied and faint, and long for the wings of the eagle, that we might soar aloft, let us wait on Jehovah, who reneweth our strength. The recent new triumph of the gospel here, in the conversion of Mr. Meier, preacher and teacher in the Jewish Synagogue at Buitzow, has called forth these reflections."

### PESTH.

Letter—Rev. R. Smith to the Secretary.

PESTH, October 14, 1847.

MY DEAR MR. WOOD:—This letter I shall begin by adverting to the baptism of a family, which, though it took place some time ago, has not, I think, been as yet mentioned in any of our communications. The husband was educated as a surgeon, and practised for some time in the army. For the last few years he has resided in Pesth. Having failed to establish a practice

here—which, from the number of aspirants, it is almost impossible to do, without great influence and an extensive acquaintanceship—he supported himself chiefly by usury. This vice he had been addicted to from youth. It was his refuge in all his straits. Even in the university, he had practised it among his fellow-students. The baneful effects upon his character may easily be conceived. This hateful sin is the mother of extortion, oppression, hard-heartedness, and a numerous progeny of other vices, all stamped by the same family likeness. It could not be practised by him without his sharing in the usual consequences. Yet there were some checks raised up by God in his mind to stem the flood. . . . After the authority of the Talmud gave way, and its power to deceive therefore ceased, and after, through his visits to us, his mind was brought into closer contact with the Word than it had ever been before, the feeble spark began to burst into a fire, and the uneasy murmur began to utter itself in a voice of thunder. His sin found him out. His ruling passion was made the instrument of his awakening. Other sins crowded in too, and told their tale of woe. But it was this sin, this gripping, iron-fisted, and unscrupulous usury, which imbittered all his pleasures, and stood like a warning omen in the distance, portending future destruction. But the victory was not yet complete. Through that sin he had dishonoured God peculiarly, even in the eyes of men. Through that sin he must be made to glorify him, though in another way. God hath so ordered it, that latterly his existence should be dependent on the fruits of this vice. Nay, more, the money which he lent out at exorbitant interest, was not his own, but was intrusted to him by a rich magistrate here, who, though he would not defile his own hands with the work, did not object to share the spoil. He could not cease, therefore, to ply the trade, without giving up at once capital



and interest. If the capital had been his own, he might have simply changed its direction, and made a new and better, though a less lucrative, investment. As it was, to cease from that one sin, was, to all human appearance, to plunge himself, his wife, and children, into a state of destitution. The struggle lasted long. At times he seemed ready to part with all; then, as his inward experience was less lively, he again receded. But there can be no compromise. The earthly god must be crushed. He has hitherto bid defiance to God, and God must now exercise special vengeance on him. Though all other false gods should decline the contest and resign their seats, if victory is not achieved here, nothing is gained. Nor is it enough that he be defeated, his discomfiture must be manifest. He has hitherto been the publicly acknowledged master, now must allegiance to Jehovah be as publicly proclaimed. It was here, therefore, where the struggle concentrated itself. It was both protracted and severe. Truth, often foiled, returned to the charge anew. Sometimes he wrestled with it, but more frequently, when he could not bear its onset, retired beyond its reach. Sometimes he absented himself from us several weeks together. But he carried the arrow with him, festering in the sore. The very thing, therefore, which drove him from us brought him back to us again. It became evident, that the one was a falling, the other a gaining cause. There were decay, dispiritedness, and hopelessness visible on the one side; life, energy, and progress were apparent on the other. Satan got him still to do the work, but he wrought like one ashamed of his work, and all the pleasure in the gains were gone. The weapons of the Spirit, we trust wielded by himself, became on the other hand more energetic and powerful, till at length the death-blow was struck, and the sovereignty of sin ceased. In the very point where Satan had tri-

umphed, was his power overthrown. A blessed morning was it for that soul; and it was even so to his own experience, when he took his way, through the streets of Pesth, carrying the money on which he had traded to its owner, refusing to participate henceforth in the wages of unrighteousness. The man thought him turned mad. But he shook his sin from him and departed. His wife was later in coming in contact with the truth, but her progress was much more rapid than his. He is by nature timid; she is possessed of remarkable firmness and collectedness of mind. She was therefore very helpful, after her own conversion, in encouraging him to meet the trials they had to expect. She declared her willingness to take the loss of all things for Christ's sake, and to go forward to baptism alone, if he were not prepared to accompany her. But she prayed much, that as they had hitherto lived in unity, they should enter the fold of Christ a united and happy family, no one mourning the absence of another. Her prayers were heard. They were baptized together, and their two children with them. Of the latter I shall only say, that the eldest has long attended Philip's school. She became a praying child, and was used as an instrument in the conversion of her father. By her artless questions and expostulations why he would not confess Jesus, when he knew him to be the Messiah, he was often moved to tears.

It is interesting to observe the effects of the testimony for the truth among those who do not experience its saving power. . . . When light breaks in upon a community, its effects are very mixed, and very different in different individuals. When it takes the direction of the understanding exclusively, it stirs up to inquiry, undermines and overturns former beliefs, without being in the majority of cases, in such measure, or accompanied with such power, as to substitute anything in their

room. Though its own native tendency is to produce conviction, it may thus, in many instances, be the forerunner of infidelity. We see this operation silently at work in the Jewish community in Pesth. . . .

But there is another class of cases in which the very opposite result seems to arise. When the light which is breaking in takes the direction of the conscience chiefly, instead of a diminution, an increase of zeal for Judaism is observable. Perhaps there is no deeper conviction than before that the system is true, but there is a greater desire for its being so, and a clinging to its observances as a means of quieting the inward uneasiness. From the awakening, therefore, of a new and unwonted zeal for error in a community, we may fairly conclude that light is making inroads into it. "You have made me, you apostate, a better Jewess than I was before I knew you," exclaimed a Jewish woman to one of our people. She had felt the effects of his example in her conscience, and was driven to a stricter observance of her rites, to keep it in peace. It is a remarkable fact, that in the large house, consisting, I suppose, of fourteen or fifteen families, where the convert resides, of whom I have spoken in the first part of this letter, no one, old or young, was absent from the synagogue on the feast of tabernacles. The house was left literally empty. Previously it had been but the exceptions who went. Nor are there wanting examples, where the influence of the testimony for Christ has been seen on moral practice. "I am a better man," said an aged Jew, since these foreigners came to Pesth. I do not give so bad weight as before."

### Miscellaneous Intelligence.

A LETTER from Vienna mentions a report that Baron S. de Rothschild had obtained permission from the government to found a *majorat* for his family. No such privilege had ever been accorded to a member of

the Jewish religion.—Sir M. Montefiore, Bart., has been appointed Deputy-lieutenant for the county of Kent, in conjunction with the Right Hon. John Earl, of Daruley, and J. A. Waire, Esq.—The King of Prussia has commanded that the interest of a sum of 52,000 dollars (£7,800,) which was subscribed by the Protestants of Prussia for the establishment of religious institutions in Jerusalem, together with any sums that may be contributed hereafter, shall be expended in founding an hospital in that city, for the reception of Christians of every profession of faith, with a preference for Germans; and likewise in building a house for lodging poor travellers and pilgrims.

### Donations & Subscriptions.

The Treasurer of the American Society for Meliorating the Condition of the Jews, gratefully acknowledges the receipt of the following collections and donations to the funds of the Society, from November 15th to December 15th:—

*By Rev. R. P. Amsden.*

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#### Miscellaneous.

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The \$25 acknowledged last month from the Juvenile Society of West Newbury, Mass., was to cons. Mrs. J. C. Carr a L. M.